BERKELEY, CALIFORNIA

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

" Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together."

VOL. XVII.

JANUARY 1843...DECEMBER 1843.

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DR CHANNING'S ADDRESS AT LENOX, MASSACHUSETS, AUGUST 1. 1842.

[WE cannot commence a new volume of the Christian Pioneer more appropriately, than by extracts from this beautiful address. The ennobling, lifegiving, free, benevolent, spiritual principles of Christianity, are so truthfully and powerfully enunciated in it, that were they universally diffused and realized, the kingdom of heaven would indeed be witnessed upon earth. These principles constitute the hope of the world; only through their practical adoption can the world be redeemed from slavery, error, sin, and made free indeed with the liberty of Christ.—EDITOR.]

"This day is the anniversary of one of the great events of modern times, the Emancipation of the Slaves in the British West India islands. This emancipation began August 1. 1834, but it was not completed until August 21. 1838. The event indeed has excited little attention in our country, partly because we are too much absorbed in private interests and local excitements to be alive to the triumphs of humanity at a distance, partly because a moral contagion has spread from the South through the North, and deadened our sympathies with the oppressed. But West India emancipation, though received here so coldly, is yet an era in the annals of philanthropy. The greatest events do not always draw most attention at the moment. When the May-flower, in the dead of winter, landed a few pilgrims on the ice-bound, snow-buried rocks of Plymouth, the occurrence made no noise. Nobody took note of

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it, and yet how much has that landing done to change the face of the civilized world! Our fathers came to establish a pure church; they little thought of revolutionizing nations. The emancipation in the West Indies, whether viewed in itself, or in its immediate results, or in the spirit from which it grew, or in the light of hope which it sheds on the future, deserves to be commemorated. In some respects it stands alone in human history. I therefore invite to it your serious attention."

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"On this day a few years ago, eight hundred thousand human beings were set free from slavery; and to comprehend the greatness of the deliverance, a few words must first be said of the evil from which they were rescued. You must know slavery, to know emancipation. But in a single discourse, how can I set before you the wrongs and abominations of this detestable institution? I must pass over many of its features, and will select one, which is at present vividly impressed on my mind. Different minds are impressed with different evils. Were I asked, what strikes me as the greatest evil inflicted by this system, I should say, it is the outrage offered by slavery to human nature. Slavery does all that lies in human power to unmake men, to rob them of their humanity, to degrade men into brutes; and this it does by declaring them to be property. Here is the master evil. Declare a man a chattel, something which you may own, and may turn to your use, as a horse or a tool; strip him of all right over himself, of all right to use his own powers, except what you concede to him as a favour and deem consistent with your own profit; and you cease to look on him as a man. You may call him such; but he is not to you a brother, a fellow being, a partaker of your nature, and your equal in the sight of God. You view him, you treat him, you speak to him, as infinitely beneath you, as belonging to another race. You have a tone and a look toward him, which you never use toward a man. Your relation to him demands that you treat him as an inferior creature. You cannot, if you would, treat him as a man. That he may answer

your end, that he may consent to be a slave, his spirit must be broken, his courage crushed; he must fear you. A feeling of his deep inferiority must be burnt into his soul. The idea of his rights must be quenched in him by the blood of his lashed and lacerated body. Here is the damning evil of slavery. It destroys the spirit, the consciousness of a man. I care little in comparision for his hard outward lot, his poverty, his unfurnished house, his coarse fare; the terrible thing in slavery is the spirit of a slave, the extinction of the spirit of a man. He feels himself owned, a chattel, a thing bought and sold, and held to sweat for another's pleasure, at another's will, under another's lash, just as an ox or horse. Treated thus as a brute, can he take a place among men? A slave! Is there a name so degraded on earth, a name which so separates a man from his kind? And to this condition millions of our race are condemned in this land of liberty.

"In what is the slave treated as a man? The great right of a man is to use, improve, expand his powers, for his own and other's good. The slave's powers belong to another, and are hemmed in, kept down, not cherished, or suffered to unfold. If there be an infernal system, one especially hostile to humanity, it is that which deliberately wars against the expansion of man's faculties; and this enters into the essence of slavery. The slave cannot be kept a slave, if helped or allowed to improve his intellect and higher nature. He must not be taught to read. The benevolent Christian, who tries, by giving him the use of letters, to open to him the word of God and other good books, is punished as a criminal. The slave is hedged round, so that philanthropy cannot approach him to awaken in him the intelligence and feelings of a man. Thus his humanity is trodden under foot.

"Again, a man has the right to form and enjoy the relations of domestic life The tie between the brute and his young endures but a few months. Man was made to have a home, to have a wife and children, to cleave to them for life, to sustain the domestic relations in constancy and purity, and through these holy ties to refine and exalt his nature. Such is the distinction of

a man. But slavery violates the sanctity of home. It makes the young woman property, and gives her no protection from licentiousness. It either disallows marriage or makes it a vain show. It sunders husband and wife, sells them into distant regions, and then compels them to break the sacred tie and contract new alliances, in order to stock the plantation with human slaves. Scripture and nature say, 'what God hath joined, let no man put asunder;' but slavery scorns God's voice in his word and in the human heart. Even the Church dares not remonstrate against the wrong, but sanctions it, and encourages the poor ignorant slave to form a new, adulterous connection, that he may minister to his master's gain. The slave-holder enters the hut of his bondsman, to do the work which belongs only to death, and to do it with nothing of the consolatory, healing influences, which Christianity, sheds round death. He goes to tear the wife from the husband, the child from the mother, to exile them from one another, and to convey them to unknown masters. Is this to see a man, in a slave? Is not this to place him beneath humanity?

"Again, it is the right, privilege, and distinction of a man, not only to be connected with a family, but with his race. He is made for free communion with his fellow creatures. One of the sorest evils of life, is to be cut off from the mass of men, from the social body; to be treated by the multitude of our fellow creatures as outcasts, as Pariahs, as a fallen race, unworthy to be approached, unworthy of the deference due to men; and this infinite wrong is done to the slave. A slave! that name severs all his ties except with beings as degraded as himself. He has no country, no pride or love of nation, no sympathy with the weal or woe of the land which gave him birth, no joy in its triumphs, no generous sorrow for its humiliation, no feeling of that strong unity with those around him which common laws, a common government, and a common history create. He is not allowed to go forth, as other men are, and to connect himself with strangers, to form new alliances by means of trade, business, conversation. Society is everywhere barred against him.

An iron wall forbids his access to his race. The miscellaneous intercourse of man with man, which strengthens the feelings of our common humanity, and perhaps does more than all things to enlarge the intellect, is denied him. The world is nothing to him; he does not hear of it. The plantation is his world. To him the universe is narrowed down almost wholly to the hut where he sleeps, and the fields where he sweats for another's gain. Beyond these he must not step without leave; and even if allowed to wander, who has a respectful look or word for the slave? In that name he carries with him an atmosphere of repulsion. It drives men from him as if he were a leper. However gifted by God, however thirsting for some higher use of his powers, he must hope for no friend beyond the ignorant, half-brutalized caste with which bondage has united him. To him there is no race, as there is no country. In truth, so fallen is he beneath sympathy, that multitudes will smile at hearing him compassionated for being bereft of these ties. Still he suffers great wrong. Just in proportion as you sever a man from his country and race, he ceases to be a man. The rudest savage, who has a tribe with which he sympathizes, and for which he is ready to die, is far exalted above the slave. How much more exalted is the poorest freeman, in a civilized land, who feels his relation to a wide community; who lives under equal laws to which the greatest bow; whose social ties change and enlarge with the vicissitudes of life; whose mind and heart are open to the quickening, stirring influences of this various world. Poor slave! humanity's outcast and orphan! to whom no door is open, but that of the naked hut of thy degraded caste! Art thou indeed a man? Dost thou belong to the human brotherhood? What is thy whole life but continued insult! Thou meetest no look, which does not express thy hopeless exclusion from human sympathies. Thou mayest indeed be pitied in sickness and pain, and so is the animal. The deference due to a man, and which keeps alive a man's spirit, is unknown to thee. The intercourse, which makes the humblest individual in other spheres partaker more or less in the improvements of his race,

thou must never hope for. May I not say, then, that nothing extinguishes humanity like slavery."

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"On this day, four years ago, Eight Hundred Thousand human beings were set free from the terrible evil of which I have given a faint sketch. Eight hundred thousand of our brethren, who had lived in darkness and the shadow of death, were visited with the light of liberty. Instead of the tones of absolute debasing command, a new voice broke on their ears, calling them to come forth, to be free. They were, undoubtedly, too rude, too ignorant, to comprehend the greatness of the blessings conferred on them this day. Freedom to them undoubtedly seemed much what it is not. Children in intellect, they seized on it as a child on a holyday. But slavery had not wholly stifled in them the instincts, feelings, judgments of men. They felt on this day, that the whip of the brutal overseer was broken; and was that no cause of exulting joy? They felt that the wife and child could no longer be insulted or scourged in their sight, and they be denied the privilege of lifting up a voice in their behalf. Was that no boon? They felt that henceforth they were to work from their own wills, for their own good, that they might earn perhaps a hut, which they might call their own, and which the foot of a master could not profane, nor a master's interest lay waste. Can you not conceive how they stretched out their limbs, and looked on them with a new joy, saying, "These are our own." Can you not conceive how they leaped with a new animation, exulting to put forth powers, which were from that day to be 'their own?' Can you not conceive how they looked round them on the fields and hills, and said to themselves, 'We can go now where we will;' and how they continued to live in their huts with new content, because they could leave them if they would? Can you not conceive, how dim ideas of a better lot dawned on their long dormant minds; how the future, once a blank, began to brighten before them; how hope began to spread her unused pinions; how the faculties and feelings of men came to a new birth within them? The father and mother took their child to their arms and said, 'Nobody can sell

you from us now.' Was not that enough to give them a new life? The husband and wife began to feel that there was an inviolable sanctity in marriage; and a glimpse, however faint, of a moral, spiritual bond, began to take the place of the loose sensual tie, which had held them together. Still more, and what deserves special note, the coloured man raised his eyes, on this day, to the white man, and saw the infinite chasm between himself and the white race growing narrower; saw and felt that he too was a Man, that he too had rights; that he belonged to the common Father, not to a frail, selfish creature; that under God he was his own master. A rude feeling of dignity, in strange contrast with the abjectness of the slave, gave new courage to that look, gave a firmer tone, a manlier tread. This, had I been there, would have interested me especially. The tumult of joyful feeling bursting forth in the broken language which slavery had taught, I should have sympathized with. But the sight of the slave rising into a man, looking on the white race with a steady eye, with the secret consciousness of a common nature, and beginning to comprehend his heaven-descended, inalienable rights, would have been the crowning joy.

"It was natural to expect that the slaves, on the first of August, receiving the vast, incomprehensible gift of freedom, would have rushed into excess. It would not have surprised me had I heard of intemperance, tumult, violence. Liberty, that mighty boon, for which nations have shed rivers of their best blood, for which they have toiled and suffered for years, perhaps for ages, was given to these poor, ignorant creatures in a day, and given to them after lives of cruel bondage, immeasurably more cruel than any political oppression. Would it have been wonderful, if they had been intoxicated by the sudden, vast transition, — if they had put to shame the authors of their freedom, by an immediate abuse of of it? Happily, the poor negroes had enjoyed one privilege in their bondage. They had learned something of Christianity, very little indeed, but enough to teach them that liberty was the gift of God. That mighty power, religion, had begun to work within them. The African nature seems singularly susceptible of this principle. Benevolent missionaries, whom the anti-

slavery spirit of England had sent into the colonies, had for some time been working on the degraded mind of the bondmen, and not wholly in vain. The slave, while denied the rank of men by their race, had caught the idea of their relation to the infinite Father. That great doctrine of the Universal, Impartial Love of God, embracing the most obscure, dishonoured, oppressed, had dawned on them. Their new freedom thus became associated with religion, the mightiest principle on earth, and by this it was not merely saved from excess, but made the spring of immediate elevation.

"Little did I imagine, that the emancipation of the slaves, was to be invested with holiness and moral sublimity. Little did I expect, that my heart was to be touched by it, as by few events in history. But the emotions, with which I first read the narrative of the great gift of liberty in Antigua, are still fresh in my mind. Let me read to you the story; none I think, can hear it unmoved. It is the testimony of trustworthy men, who visited the West Indies to observe the effects of emancipation.

"'To convey to the reader some account of the way in which the great crisis passed, we here give the substance of several accounts, which were related to us in different parts of the island, by those who witnessed them.

"'The Wesleyans kept watch-night in all their chapels, on the night of the 31st of July. One of the Wesleyan missionaries gave us an account of the watch-meeting at the chapel in St John's. The capacious house was filled with the candidates for liberty. All was animation and eagerness. A mighty chorus of voices swelled the song of expectation and joy, and as they united in prayer, the voice of the leader was drowned in the universal acclamation of thanksgiving and praise, and blessing, and honour, and glory to God, who had come down for their deliverance. In such exercises the evening was spent until the hour of twelve approached. The missionary then proposed, that when the clock on the cathedral should begin to strike, the whole congregation should fall upon their knees, and receive the boon of freedom in silence. Accordingly,

as the loud bell tolled its first notes, the crowded assembly prostrated themselves on their knees. All was silent, save the quivering, half-stifled breath of the struggling spirit. The slow notes of the clock fell upon the multitude; peal on peal, peal on peal, rolled over the prostrate throng, in tones of angels' voices, thrilling among the desolate chords and weary heart-strings. Scarce had the clock sounded its last note, when the lightning flashed vividly around, and a loud peal of thunder roared along the sky. God's pillar of fire and trump of jubilee! A moment of profoundest silence passed; then came the burst; they broke forth in prayer; they shouted, they sung, "Glory, Alleluia;" they clapped their hands, leaped up, fell down, clasped each other in their free arms, cried, laughed, and went to and fro, tossing upward their unfettered hands; but high above the whole there was a mighty sound which ever and anon swelled up; it was the uttering in negro broken dialect, of gratitude to God.

"'After this gush of excitement had spent itself, and the congregation became calm, the religious exercises were resumed, and the remainder of the night was occupied in singing and prayer, in reading the Bible, and in addresses from the missionaries, explaining the nature of the freedom just received, and exhorting the freed people to be industrious, steady, obedient to the laws, and to show themselves in all things worthy of the high boon which God had conferred upon them.

"'The first of August came on Friday, and a release was proclaimed from all work until the next Monday. The day was chiefly spent, by the great mass of negroes, in the churches and chapels. Thither they flocked as clouds, and as doves to their windows. The clergy and missionaries throughout the island were actively engaged, seizing the opportunity, in order to enlighten the people on all the duties and responsibilities of their new situation, and above all, urging them to the attainment of that higher liberty with which Christ maketh his children free. In every quarter, we were assured that the day was like a Sabbath. Work had ceased; the hum of business was still, and noise and tumult was unheard in the streets. Tranquillity pervaded the towns

and country. A Sabbath indeed! when the wicked ceased from troubling, and the weary were at rest, and the slave was freed from the master! The planters informed us, that they went to the chapels where their own people were assembled, greeted them, shook hands with them, and exchanged most hearty good wishes."'

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"Perhaps you will say, that we are bound to wait for the fruits of emancipation, before we celebrate it as a great event in history; I think not so. We ought to rejoice immediately, without delay, whenever an act of justice is done, especially a grand public act, subverting the oppression of ages. We ought not to doubt about consequences, when men, in obedience to conscience, and in the exercise of their best wisdom, redress a mighty wrong. If God reigns, then the subversion of a vast crime, then the breaking of an unrighteous yoke, must in its final results be good. Undoubtedly, an old abuse, which has sent its roots through society, cannot be removed without inconvenience or suffering. Indeed, no great social change, however beneficial, can occur without partial, temporary pain. But must abuses be sheltered without end, and human progress given up in despair, because some, who have fattened on wrongs, will cease to prosper at the expense of their brethren? Undoubtedly, slavery cannot be broken up without deranging in a measure the old social order. Must, therefore, slavery be perpetual? Has the Creator laid on any portion of his children the necessity of everlasting bondage? Must wrong know no end? Has oppression a charter from God, which is never to grow old? What a libel on God, as well as on man, is the supposition, that society cannot subsist without perpetuating the degradation of a large portion of the race! Is this, indeed, the law of the creation, that multitudes must be oppressed? That States cannot subsist and prosper only through crime? Then there is no God. Then an evil spirit reigns over the universe. It is an impious error to believe, that injustice is a necessity under the government of the Most High. It is disloyalty to principle, treachery to virtue, to suppose that a righteous, generous work, conceived in a sense of

duty, and carried on with deliberate forethought, can issue in misery, in ruin. To this want of faith in rectitude society owes its woes, owes the licensed crimes and frauds of statesmen, the licensed frauds of trade, the continuance of slavery. Once let men put faith in rectitude, let them feel that justice is strength, that disinterestedness is a sun and shield, that selfishness and crime are weak and miserable, and the face of the world would be changed. The groans of ages would cease. We ought to shout for joy, not shrink like cowards, when justice and humanity triumph over established wrongs."

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"When I look at this act, I do not stop at its immediate results, at the emancipation of eight hundred thousand human beings, nor do I look at the act as standing alone. I look at the spirit from which it sprung, and see here a grand and most cheering foundation of human hope. I see, that Christianity has not come into the world in vain. I see that the blood of the cross was not shed in vain. I see that the prophecies in the scriptures of a mighty change in human affairs, were not idle words. It is true, that Christianity has done little compared with these predictions. The corruptions of our age, who is so blind as not to see? But that a new principle, derived from Christianity and destined to renovate the earth, is at work among these various elements; that silently a new spirit of humanity, a new comprehension of human rights, a new feeling of brotherhood, and new ideas of a higher social state, have been and are unfolding themselves, under the influences of Christian truth and Christian civilization, who can deny? Society is not what it once was. Amid all the stir of selfish passion, the still voice of Christianity is heard; a diviner spirit mixes, however imperfectly, with the workings of worldliness; and we are beginning to learn the mighty revolution which a heavenly faith is to accomplish here on earth.

"Christianity is the hope of the world, and we ought to regard every conspicuous manifestation of its spirit and power, as an era in human history. We are dazzled by revolutions of empires; we hope much from the

rise or fall of Governments. But nothing but Christianity can regenerate the earth; and accordingly we should hail with joy every sign of a clearer comprehension, and a deeper feeling of its truths. Christianity, truly understood, has a direct tendency to that renovation of the world which it foretells. It is not an abstract system, secluding the disciple from his kind; but it makes him one with his race, breaks down all barriers between him and his brethren, arms him with a martyr's spirit in the cause of humanity, sends him forth to be a saviour of the lost; and just as far as Christianity is thus viewed and felt by its followers, the redemption of the world draws nigh. These views of religion are making their way. They dawn upon us not only in emancipation, but in many other movements of our age; not that they have ever been wholly obscured; but the rank which they hold in the Christian system, and the vast social changes which they involve, have not, until the present day, been dreamed of.

"All the doctrines of Christianity are more and more seen to be bonds of close, spiritual, reverential union between man and man, and this is the most cheering view of our time. Christianity is a revelation of the infinite, universal, parental love of God toward his human family, comprehending the most sinful, descending to the most fallen, and its aim is to breathe the same love into its disciples. It shows us Christ tasting death for every man, and it summons us to take his cross, or to participate of his sufferings in the same cause. Its doctrine of immortality gives infinite worth to every human being; for every one is destined to this endless life. The doctrine of the "Word made flesh," shows us God uniting himself most intimately with our nature, manifesting himself in a human form, for the very end of making us partakers of his own perfection. The doctrine of Grace, as it is termed, reveals the Infinite Father imparting his Holy Spirit, the best gift he can impart, to the humblest human being who implores it. Thus love and reverence for human nature, a love for man stronger than death, is the very spirit of Christianity. Undoubtedly this spirit is faintly comprehended by the best of us. Some of its most striking expres-

sions are still derided in society. Society still rests on selfish principles. Men sympathize with the prosperous and great, not the abject and down-trodden. But amid this degradation, brighter glimpses of Christianity are caught than before. There are deeper, wider sympathies with mankind. The idea of raising up the mass of human beings to intellectual, moral, and spiritual dignity, is penetrating many minds. Among the signs of a brighter day, perhaps the West India emancipation is the most conspicuous; for in this the rights of the most despised men have been revered.

"There are some among us at the present moment, who are waiting for the speedy coming of Christ. They expect, before another year closes, to see him in the clouds, to hear his voice, to stand before his judgment seat. These illusions spring from misinterpretation of Scripture language. Christ in the New Testament, is said to *come*, whenever his religion breaks out in new glory, or gains new triumphs. He came in the Holy Spirit on the day of Pentecost. He came in the destruction of Jerusalem, which, by subverting the old ritual law, and breaking the power of the worst enemies of his religion, insured to it new victories. He came in the Reformation of the Church. He came on this day four years ago, when, through his religion, eight hundred thousand men were raised from the lowest degradation, to the rights, and dignity, and fellowship of men. Christ's outward appearance is of little moment, compared with the brighter manifestation of his spirit. The Christian, whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot wheels and the voice of his trumpet, when no other perceives them. He discerns the Saviour's advent in the dawning of higher truth on the world, in new aspirations of the church after perfection, in the prostration of prejudice and error, in brighter expressions of Christian love, in more enlightened and intense consecration of the Christian to the cause of humanity, freedom and religion. Christ comes in the conversion, the regeneration, the emancipation of the world."

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"I began this subject in hope, and in hope I end. I have turned aside to speak of the great stain on our country, which makes us the byword and scorn of the nations; but I do not despair. Mighty powers are at work in the world. Who can stay them? God's word has gone forth, and "it cannot return to him void." A new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all men's relation to the common Father—this is among the signs of our times. We see it; do we not feel it? Before this, all oppressions are to fall. Society, silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all grasping and seemingly invincible, is to yield to this diviner energy. The song of angels, "On earth peace," will not always sound as fiction. O some, thou Kingdom of Heaven, for which we daily pray! Come, Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man, and earth to heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth."

SERMON ON THE DEATH OF DR CHANNING.

To the Editor of the Christian Pioneer.

BRIDGEWATER, *8th Dec.* 1842.

SIR,—As I perceive that you occasionally insert sermons in your miscellany, I transmit the concluding part of a discourse, preached in Lewin's Mead Chapel, Bristol, the Sunday after the intelligence of Dr Channing's death reached England. Some passages in it may seem to have rather a local or personal, than a general interest; and yet, as my father's name can be unknown to but few of your readers, I will trust that

the feelings which enlisted the sympathy of those who heard me, may influence others. I must mention, that the principal part of what I send you was very hastily composed, as I did not write it till after hearing Mr Armstrong's sermon in the morning, which has been since printed. Respectfully yours,

R. L. CARPENTER.

ROMANS xiv. 7 : For none of us liveth to himself, and no man dieth to himself.

The introductory part of the discourse was occupied in shewing the important effects which every one, even involuntarily, must cause by his existence, and the unforeseen and momentous results which our actions and words must produce on our fellow-beings, both for evil and for good. I alluded especially to the power possessed by an eloquent writer: "It seems almost a divine life. The author appears formed in the image of the word; for, by his instrumentality, thousands of minds feel the work of creation going on within them; and thoughts are produced, which, either in themselves or their offspring, are to have an eternal existence."

After unfolding the general truth contained in the second clause of my text, I continued as follows :—

But most of all is it apparent that no man dieth to himself, when those depart, who exerted a wide and honourable influence on their fellow men. They had perchance passed the *flower* of their age; they hang like *seed-vessels* on the tree. Most of us fade as the *leaf*, and though the withered leaf enriches the soil, it soon mingles with the dust; they fall like the *seed*, and if they fall suddenly, the seed takes deeper root, and is more likely to spring up and bear much fruit. Would to heaven, brethren, that the holy voices of the living affected us, in any degree, like the silent words of the dead. With what a hallowed power they force a way, as it were, into the chambers of memory. They do not startle or alarm us, but they breathe the spirit of another world. All that is imperfect seems to be done away with; for a time, at least, we appear to have buried with the dead all mean and unworthy thoughts connected with him. The earthly house, and

all within it that was defiled with the dust of this every-day world, seems to have been dissolved; and we treasure only those things which shall be transported to the house not made with hands, eternal in the heavens. So strong is the attraction of deep respect and affection, that we feel ourselves drawn to them, when they are lifted up, and participate only in those hallowed emotions, which befit the abodes of the righteous dead. But I must check myself—else where could I stay, were I to recount that which has fallen under my own brief personal experience, of the wonderful effects of death as the seal of life, and also as the revealer of long concealed regard. Death is a melancholy image to stamp on golden thoughts; and yet it often makes the precious metal pass current, where before it might have been disregarded.

These remarks are in an especial degree true of those whom we have never personally known; but whom we value for their writings, or for what we have heard of their active usefulness. In them we never observed those weaknesses, which daily intercourse discovers in the most perfect of our race. Our associations with them are entirely of a pure and spiritual nature. When death solemnly tells us to bless the memory of the just, we do not seem to have any thing to forget. The tide of memory rolls in upon us, pure as the waters of life. We grieve without bitterness. We shall now, perhaps, know more of them than ever; and though we deeply sorrow with the bereaved who had a personal love for him, though we mourn that the vineyard has lost an effective labourer; though we regret that his mind, mellowed by time and long experience, is now no more in this world to guide us; we cannot but rejoice, since we love him, that he is gone to the Father, that he has finished his course, and has kept the faith, and that he is about to rejoin those, whom he loved and we love.

These thoughts have occurred to me with unwonted force, since I heard of the death of Dr Channing. After the eloquent address which I have heard this morning, I feel that I have but little to say, which would not weaken the impression then made upon you; and

yet I knew not how to be silent, when one so honoured, and connected in my own mind with associations so hallowed, has been removed from the place which once knew him. He was born a few months before my father, on the same year, 1780; and their correspondence marks that warm regard, which shows the esteem in which they mutually held each other. It is to me an interesting fact, proving that, when God takes away one from our head, he ofttimes pours a double portion of his spirit on another,—that, at the time that the pure spirit of the Christian philosopher Priestley was ascending from that western continent, to which he was exiled, unto the God who had given it, and watched over it, Channing was commencing his then unnoticed career! Now *he* is gone, but though no single man may at once rise up, having the same influence for good which he had, yet few have left behind them so many to carry out their principles, and to perpetuate the truths which they loved.

Our body in America has, within the last two or three years, lost three of its brightest ornaments—the philosophical Follen, gentle, loving, and holy,—penetrating to discover truth, bold to avow it, and firm to maintain it. He rests in the ocean; but those who, during his life, shrunk before his uncompromising spirit, now, in the cool evening of memory, walk in the garden of fruitful thoughts which he planted, and listen to his voice. And we, who scarce heard of him during his life, now find that no man liveth to himself, and that the seed which seemed to die beareth much fruit.* Tuckerman sleeps in Jesus—that earnest faithful friend of the children of God, whom many who hear me had learned to love! but has he lived, or died to himself? Labourers have risen up in his room, in the city which was the scene of his exertions, and missions to the poor and the ignorant have sprung up in our own land, which partly owe their origin to him. And now Channing, the fellow student and biographer of Tuckerman,

* His works, in five volumes, with a most interesting memoir, have been recently published in Boston. United States, by his Widow, known by her "*Sketches of Married Life.*"

has followed him to his long home, and they are united once more.

It was only a month or two ago that I preached, from my own pulpit, his eloquent sermon,—"Honour all men," in order to make my hearers better acquainted with him, and to facilitate the publication of another large edition of his works for popular use: and, at the beginning of this week, I heard of his death. Distance is not yet annihilated, for it was the same post which brought me word also of his burial, and of the preparations for his memoir. I heard at the same time of the influence of my father's example, on those in that distant land who had never seen him, and hardly knew him till after his death; and I felt it would be the same with Channing, that we who have now only his published thoughts, shall be admitted into his inner chamber, and allowed to learn those private excellencies which were, during his life, only known to those who had personal intercourse with him. When preparing the life of my father, Dr Channing was applied to for copies of his letters which might be interesting to the public; and now his son has written to me with a similar view. He will not then die to himself, and the spirit of remembrance shall recall that which was lovely, venerable, and of good report.

I said that some of our race fall like the seed; and his memory has dropped into a most fertile soil of affection. Few men of decided opinions excited such sympathy and love. The Americans feel that they have sustained a public loss, and have been deprived of one whom they could ill spare. His funeral was conducted with deep solemnity, but without ostentation. The bells of the numerous Unitarian churches in Boston tolled during the service; and also those of the Catholic churches,—a pleasing mark of respect to him who, who showed such high appreciation for the virtues of Fenelon. Seldom has there been a more solemn service. The address was delivered by his former colleague, and successor, Mr Gannett, (who preached when in England in this pulpit), and, did time allow, I would gladly read it. After remarking his fearless and independent course, he adds: "But deeper

than the love of liberty in his heart was the love of religion: * * * he was the child, rather than the servant of religion. His life was hid with Christ in God;" like the sunlight through the clouds, which it "fills with radiance."

You have heard this morning of his deep and earnest piety, of his childlike love of God, of his reverence and high appreciation of Christ, of his affection for all Christ's brethren: These things his writings declare; but his life was the true voice, of which his words are but the echo. Humble and meek like his Master, ready to learn, and believing that all had something to teach, gentle under rebuke, not returning railing for railing, not lording it over God's heritage, but desirous to make all men spiritually free, pure, truthful, and holy! His path was that of the just, a shining light, shining more and more unto the perfect day. He learnt before he began to instruct, and did not appear before the world till he was stored with wisdom profitable to direct. He has been thought timid; and, in earlier life, he certainly kept much aloof from those whose opinions were in the main his own, from a dislike to some views, obnoxious to him, which they entertained. But his zeal to promote the truth gave him courage to surmount his prejudices. I feel a deep interest in the fact, that his last public address was to commemorate the 1st of August, which gave freedom to British slaves. To a son, who remembers the words of ardent, thankful, hopefulness, which have been poured forth from this pulpit on the glorious theme, it is cause for gratitude, that the prediction has been verified—that America would be excited by this great sacrifice to a purer zeal.*

Channing has not lived to himself. I know not that his eloquence is unrivalled; I believe that there has been piety equal to his; his views of Christian truth are not singular, and there are obscure authors equally profound; but he *united* those qualities, which made him at once a useful, aud a popular writer. In our

* *Vide* Memoir of Dr Carpenter, p. 375, and his sermon on Christian Patriotism, p. 40.

own country thousands have read his works, who would not open a book by an English Unitarian; and the influence of his talents upon his countrymen, made them listen to wise and good counsels, to which they would otherwise have been deaf.

Why are we honouring him this day, with those solemn marks of grief which we reserve for our own potentates or our pastors?* It is because one greater than a king has fallen; and one who was not the instructor of a single church, but of many in every church! It was because an American by birth, he was the friend of man! In a letter to my father, referring to his hopeful views, and saying that he was less sanguine with respect to America, he adds: "May your visions be prophetic! In truth I care little *where* progress is made; for it is the glorious distinction of our times, that all improvement becomes the property of the race. What may we not hope from the new ties which are now binding together all civilized communities." Among his last labours were the efforts he successfully made, to inspire right feelings towards England; and he had the happiness of seeing a peaceful spirit brooding on the chaos of passionate and troubled thoughts. God grant, that not only the peace which he loved, but the liberty he strove for; above all that liberty wherewith Christ hath made us free—that liberty which none can share who are the slaves of sin,—may increase, as his heart desired!

He *did* not live to himself. He did not, it is true, labour to the same extent as some others, in the fields of active usefulness; but he chose a "good part," and his seclusion was not indolence. He felt in a remarkable degree our responsibility for our words, and the necessity that all the influences which proceed from us should be good. In a letter received from him, after my father's death, (most interesting to us, as showing his high appreciation of him,) he suggests a counsel, not to publish too much:—"The best of a man's writings should be selected," he says, "with somewhat fastidious criti-

* The whole of the pulpit and desk was hung with black drapery.

cism, for the press; and care should be taken, lest the best should be lost, and fail of their effect, by being surrounded by much that wants interest." And his writings are few, compared with the amount of his thoughts; he knew the force of words, and placed a guard that nothing injurious should escape him. In this letter, he expresses a hope to see my father; and trusts that personal intercourse was only deferred! It was "only deferred:" they are now with Christ. O glorious assemblage of the Church of Jesus! happy meeting of pure and kindred spirits! "There all shall live that sanctifies!" none die to themselves: the good die to the Lord, and shall be received among the blessed of his Father!

The American poet sings:—

> O thou of strong yet gentle mind,
> Thy thrilling voice shall plead no more
> For truth, for freedom, and mankind,
> The lesson of thy life is o'er!

No it is not o'er! No man liveth to himself. His spirit is not dead, it does not even sleep! His thoughts still breathe, his words still burn. We have no saints canonized among us. We have no shrines, to which men may resort, to be healed of diseases, by kissing the crumbling relics of those who themselves were too weak to ward off death! The Christian writer builds his own shrine in immortal writings, which shall influence men, directly or indirectly, to eternity. When we lose the instructors of our race, let us go to these shrines! No mouldering fragments are there; but fresh and living portions of those who have left us! They will not cure an aching limb; but they will clear a troubled brain, and bind up a broken heart!

Brethren, the disciple is not above his Lord! and he who is gone would be grieved, if I did not remind you that we are but fellow learners, and brethren; and that one is our Master, even Christ. Let us live to the Lord, that we may die to the Lord, and that finally we may even be with the Lord!—Amen.

A SKETCH.

By Mrs Harriet E. B. Stowe.

It was a splendid room. Rich curtains swept down to the floor in graceful folds, half excluding the light, and shedding it in soft hues over the fine old paintings on the walls, and over the broad mirrors that reflect all that taste can accomplish by the hand of wealth. Books, the rarest and most costly, were around, in every form of gorgeous binding and gilding, and among them, glittering in ornament, lay a magnificent Bible—a Bible, too beautiful in its appearance; too showy, too ornamental, ever to have been meant to be read—a Bible which every visitor should take up and exclaim, what a beautiful edition! what superb bindings! and then lay it down again.

And the master of the house was lounging on a sofa, looking over a late review—for he was a man of leisure, taste, and reading—but then, as to reading the Bible! —that forms, we suppose, no part of the pretensions of a man of letters. The Bible—certainly he considered it a very respectable book—a fine specimen of ancient literature, an admirable book of moral precepts—but then, as to its divine origin he had not exactly made up his mind—some parts appeared strange and inconsistent to his reason—others were very revolting to his taste—true, he had never studied it very attentively, yet such was his general impression about it—but on the whole, he thought it well enough to keep an elegant copy of it on his drawing-room table.

So much for one picture, now for another.—

Come with us into this little dark alley, and up a flight of ruinous stairs. It is a bitter night, and the wind and snow might drive through the crevices of the poor room, were it not that careful hands have stopped them with paper or cloth. But for all this little carefulness, the room is bitter cold—cold even with those few decaying brands on the hearth, which that sorrowful woman is trying to kindle with her breath. Do you see that pale little thin girl, with large bright eyes, who is crouching so near her mother—hark! how she coughs —now listen:

'Mary, my dear child,' says the mother, 'do keep that shawl close about you, you are cold, I know,' and the woman shivers as she speaks.

'No, mother, not very,' replies the child, again relasping into that hollow, ominous cough—'I wish you wouldn't make me always wear your shawl when it is cold, mother,'

'Dear child, you need it most—how you cough to-night,' replies the mother—'it really don't seem right for me to send you up that long street, now your shoes have grown so poor, too; I must go myself after this.'

'Oh! mother, you must stay with the baby—what if he should have one of those dreadful fits while you are gone—no, I can go very well, I have got used to the cold, now.'

'But, mother, I'm cold,' says a little voice from the scanty bed in the corner 'mayn't I get up and come to the fire?'

'Dear child, it would not warm you—it, is very cold here, and I can't make any more fire to-night.'

'Why can't you, mother? there are four whole sticks of wood in the box, do put one on, and let's get warm once.'

'No, my dear little Henry,' says the mother, soothingly, 'that is all the wood mother has, and I haven't any money to get more.'

And now wakens the sick baby in the little cradle, and mother and daughter are both for some time busy in attempting to supply its little wants, and lulling it again to sleep.

And now look you well at that mother. Six months ago, she had a husband, whose earnings procured for her both the necessaries and comforts of life—her children were clothed, fed and schooled, without thought of hers. But husbandless, friendless, and alone, in the heart of a great busy city, with feeble health, and only the precarious resource of her needle, she has gone rapidly down from comfort to extreme poverty. Look at her now, as she is to-night. She knows full well that the pale, bright-eyed girl, whose hollow cough constantly rings in her ears, is far from well. She knows that cold, and hunger, and exposure of every kind, are

daily and surely wearing away her life—and yet what can she do? Poor soul, how many times has she calculated all her little resources, to see if she could pay a doctor, and get medicine for Mary—yet all in vain. She knows that timely medicine, ease, fresh air, and warmth, might save her—but she knows that all these things are out of the question for her. She feels, too, as a mother would feel, when she sees her once rosy, happy little boy, becoming pale, and anxious, and fretful—and even when he teases her most, she only stops her work a moment, and strokes his poor little thin cheeks, and thinks what a laughing, happy little fellow he once was, till she has not a heart to reprove him. And all this day she has toiled with a sick and fretful baby in her lap, and her little, shivering, hungry boy at her side, whom poor Mary's patient artifices cannot always keep quiet; she has toiled over the last piece of work which she can procure from the shop, for the man has told her that after this he can furnish no more. And the little money that is to come from this is already portioned out in her mind, and after that she has no human prospect of more.

But yet that woman's face is patient, quiet, firm. Nay, you may even see in her suffering eye something like peace—and whence comes it? I will tell you.

There is a Bible in that room, as well as in the rich man's apartment. Not splendidly bound, to be sure, but faithfully read—a plain, homely, much worn book.

Harken now while she says to her children, 'Listen to me, my dear children, and I will read you something out of this book. 'Let not your heart be troubled; in my Father's house are many mansions.' So you see, my children, we shall not always live in this little, cold, dark room. Jesus Christ has promised to take us to a better home.'

'Shall we be warm there, all day?' says the little boy earnestly, and shall we have enough to eat?'

'Yes, dear child,' says the mother, 'listen to what the Bible says, "They shall hunger no more, neither thirst any more, for the Lamb which is in the midst of them shall feed them; and God shall wipe away all tears from their eyes."'

'I am glad of that,' said little Mary, 'for mother, I never can bear to see you cry.'

'But, mother,' says little Henry,' 'won't God send us something to eat to-morrow?'

'See,' says the mother,' what the Bible says, "Seek ye not what ye shall eat, nor what ye shall drink, neither be of anxious mind. For your Father knoweth that ye have need of these things."'

'But, mother,' says little Mary, 'if God is our Father, and loves us, what does he let us be so poor for?'

'Nay,' says the mother, 'our dear Lord Jesus Christ was as poor as we are, and God certainly loved him.'

'Was he, mother?'

'Yes, children, you remember how he said, 'The Son of Man hath not where to lay his head.' And it tells us more than once that Jesus was hungry, when there was none to give him food.'

'Oh! mother, what should we do without the Bible!' says Mary.

Now if the rich man who had not yet made up his mind what to think of the Bible, should visit this poor woman, and ask her on what she grounded her belief of its truth, what could she answer? Could she give the argument from miracles and prophecy? Can she account for all the changes which might have taken place in it through translators and copyists, and prove that we have a genuine and uncorrupted version? Not she! But how then does she know that it is true? How, say you? How does she know that she has warm life blood in her heart? How does she know there is such a thing as air and sunshine?

She does not *believe* these things, she *knows* them; and in like manner, with a deep heart-consciousness, she is certain that the words of her Bible are truth and life. Is it by reasoning that the frightened child, bewildered in the dark, knows its mother's voice? No! Nor is it by reasoning that the forlorn and distressed human heart knows the voice of its Saviour, and is still.

Go, when the child is lying in its mother's arms, and looking up trustfully in her face, and see if you can puzzle him with metaphysical difficulties about personal identity, until you can make him think that it is not

his mother. Your reasonings may be conclusive—your arguments unanswerable — but, after all, the child sees his mother there, and feels her arms around him, and his quiet, unreasoning belief on the subject, is precisely of the same kind which the little child of Christianity feels in the existence of his Saviour, and the reality of all those blessed truths which he has told in his word.

THOUGHTS ON THE PRESENT CRISIS IN THE SCOTCH CHURCH, RESPECTFULLY ADDRESSED TO THE LAITY.

Some views having occurred to me on this subject, which either do not present themselves at all to most of the disputants, or are not rendered by them so prominent as they ought to be, or are usually mixed up in discussion with other matters with which they have only an accidental connexion, I have thought that I may render you an important service by laying them before you, on account of their important bearing on *your* interests. In doing so, I wish to observe towards the clergy that golden rule which is of such universal applicability. While I disclaim all fanatical reverence for their order, I hope I shall not be wanting in all due respect to their office, as the spiritual monitors of a large and most estimable section of the community. It is, however, my intention to maintain, that their interests are in some respects distinct from ours; and that in this, as in the case of the Knights who contended about the party-coloured shield, difference of position will lead to different inferences with regard to the subject, even among those who are sincere and zealous well-wishers to the interests of mankind. To this honourable class there are no doubt many who belong, both among the clergy and the laity. With the men of the world, of both orders, I have nothing to do, except to guard the sincere against their intrigues and their wiles. Such men *will* always exist—they *will*

always obey the instinct of their nature—they will be governed by sordid interest, or by political ambition—and they will not scruple to pursue these ends by assuming a sanctimonious air, and pretending a zeal for the cause of religion, and thus converting other men into the instruments of their nefarious purposes. I am sorry to allude to this class of persons, but it is necessary to my plan that we should not forget their existence. They are very skilful in concealing their purposes, and very unscrupulous about their means, so that their ends are attained; and to caution their dupes against their hypocritical pretences, is one of the ends and aims of my present address. Detestation of hypocrisy is not merely consistent with respect for sincerity, but is a necessary consequence of it.

You may, perhaps, inquire who I am, and from what position I contemplate the party-coloured shield. To this I have only to say, that I am a layman. More particular information can do no good. My arguments are such as any layman, whether churchman or dissenter might employ. They are either good or bad in themselves, and I wish them to be judged by you without any of that prejudice which we all feel in favour of the sentiments of each other, on account of presumed coincidence of sentiment with ourselves on the part of the individual whose thoughts we prejudge. Do not, therefore, hastily conclude, that the theology of this journal is my theology. I may differ from it widely, or I may not, but as my theology has nothing to do with what I mean to urge, and as I neither wish to gain influence nor lose it, either by my supposed orthodoxy, or by my supposed heterodoxy, I shall withhold, as far as possible, every information on this most irrelevant question.

One thing is very clear with regard to this church struggle—that its existence is inconsistent with the ends and objects of *every* Christian church. "Love one with another," is the criterion of discipleship proposed by the Founder of our holy faith. Angry contention is the characteristic of this struggle. "Let no man judge you;" "Be not many masters; for one is your Master, and all ye are brethren;" these are divine rules; but

the partizans in this struggle submit themselves in things spiritual to human judgment, and also judge each other; and, worse than all, do all this in the name of that "Master" who has so emphatically taught the opposite practice. They *are* "many masters," and the apostolical injunction is violated in this instance, if it is possible to conceive of its violation in any instance whatever. This loss of "love one with another," loss of independent judgment, and elevation of human beings into judges of each other, are direct and positive infractions of the laws of Christianity—of the *greatest* of its laws, the *ends* and *objects* for which it exists. Mental independence, religious equality, and universal good-will, those *peculiar* doctrines of the Gospel which distinguish it from the whole tribe of false religions, are practically disowned by the continued existence of this contention for mastery. "See how they love each other," was said of the early followers of Christ—"See how they persecute and condemn each other," will be the natural reflection of the worldly man, in contemplating the scenes which are every day passing before us.

From what do these scenes originate? Or how are we to give an explanation of the systematic and continued violation of the great and cardinal principles of the Christian religion, by public professors and teachers of that religion, some of whom, every body will admit to be highly estimable men, and withal sincere and ardent in the work which they have undertaken, according to their own conceptions of duty and obligation? To these questions, I apprehend, the proper answer to be, that their conceptions of duty and obligation are erroneous. And when I say this, I do not mean their *theological* principles, but their principles of church government; which will be best understood by quoting the language employed by one of them at the late convocation in Lady Glenorchy's Church, on the 24th November last. The Rev. Dr Buchanan is reported to have said on that occasion, "The question with which the church (of Scotland) was now occupied, resolved itself substantially into this: *Is the church a human or a divine institution?—if its being, its offices, its ordi-*

nances, and its laws, have all emanated directly from the Lord Jesus Christ, then this Jerusalem, which is from above, is free, and no secular power can lawfully bring her into bondage." This is, indeed, the question, broadly and plainly stated; and it is for us of the laity to say whether the high pretensions thus put forward are or are not well founded. That the religion of Christ is of divine origin, and that the Christian Church has God for its author, are propositions which I not merely admit, but *gratefully* admit, in common with all men of all denominations who own the Christian name. But this is not Dr Buchanan's meaning. He is not speaking of the church universal. In the very sentence preceding this, he had named the particular church to which he himself belongs. Of this church, constituted by the deliberations at Westminster in the reign of the first Charles, confirmed in its doctrines and in its discipline by sundry acts of Parliament passed since, and administered by ecclesiastical machinery, under the title of the Church or Kirk of Scotland, is this assertion solemnly and gravely uttered, that "*its being, its offices, its ordinances, and its laws, have all emanated directly from our Lord Jesus Christ.*" To me it seems that its *being* as a separate community, patronized by the State, is owing to the enthusiasm, and, I am sorry to add, the intolerance and persecuting spirit of our ancestors, who brought many unholy arguments to the aid of their honest zeal, as all impartial historians attest;—that its *offices* of ministers, members of assemblies and of synods, moderators, elders, ruling elders, &c. can claim no higher origin;—and that its *ordinances* and its *laws* are only divine so far as they are of common obligation to all the Christian world, which is certainly not the case with *all* of them. If Dr Buchanan could establish his premises, his conclusion would follow as a matter of course. If the Founder of Christianity have really instituted a form of church government, and prescribed "offices, ordinances, and laws," and if the Scottish Kirk be that form of government, and have "emanated directly" from him, it will certainly follow, that we must all give in our adhesion to it, and submit our private judgments and

consciences to its jurisdiction. But before making so great a sacrifice, we are certainly well entitled, and imperatively bound to inquire into the evidence of these exalted pretensions. The evidence from the working of the system is all against admitting their validity. This form of church government, pretending to have Christ for its author, is responsible, as I have already hinted, for direct persecuting and penal laws, unsparingly enforced against all whom they termed *malignants* (that is, Episcopalians and others who resisted their authority), it is responsible for burning old women for the supposed crime of witchcraft, in the times now happily gone by—it is responsible for having intruded, by means of its *divinely* appointed officers, into the bosom of private families, to dictate peculiar methods of instruction, and wrest from the parent his high office of forming the religious and moral character of his offspring; and it is responsible for enforcing attendance upon its rites and ceremonies by sentences of excommunication, and by instigating the civil magistrate to enact and enforce civil penalties against the excommunicated. It could not possibly be made responsible for any acts more directly opposed to the laws of Christianity than these, and it is little to the purpose to tell us that such things do not happen now. A divine institution ought not at any time to have conducted to conclusions so self-destructive. And we are not without proofs that the laws of the Church of Scotland, in our own days, have "emanated directly" from some authority or other which is certainly not that of "our Lord Jesus Christ."

The power which overturned so speedily the ancient religions of Greece and Rome was not connected with such a system of church government as that which obtains in England or in Scotland. It was a stranger to penal and coercive laws. It acknowledged no connexion with any thing analogous to our acts of Parliament. It neither wielded, nor sought to wield, the powers of the Civil Magistrate. Bold in the strength of its own evidences, it repudiated his aid, as being alike feeble and dangerous. Its empire was within the heart. It rested entirely and absolutely on the deep convictions with

which it inspired the individual man. Hence its injunctions, already quoted, to reject all masters but the one Great Master, in all that relates to religion and conscience. Hence, to be sincere, or (as the apostle has it), to be "fully persuaded in his own mind," is uniformly represented as far more important than to be correct in opinion. Hence, too, all attempts to interfere with the individual in giving effect to his own persuasion on his own conduct, are met by the pertinent inquiry "who art thou that judgest the servant of another?" And by the equally pertinent remark, that "to his own master he standeth or falleth." There is no countenance given to the notion of intermediate masters, pretending to know the mind of God, or of Christ, better than the individual Christian.

In all this, our system of ecclesiastical "offices, ordinances, and laws," contrasts strongly with those of Christianity, as exhibited in the record to which all Christians appeal. Instead of the bold confidence in its own evidences, and disdain of all adventitious aid, which are so honourably distinctive of the Christian faith, we see, on the part of our churchmen, lay and clerical, just such conduct as we should expect from men who were apprehensive that their reasonings would not gain the ear of mankind without appealing to their interests and their fears. Hence, they grasp at secular power, monopolize professorships, pulpits, and other secular advantages, and punish by exclusion from such advantages all who, in the exercise of an honest and independent conviction, come to any conclusions differing from their's on any point of faith, or even of church politics. Hence non-intrusion has become the watchword of a party, formidable alike by its numbers and its discipline, jealously alive to its own interests, pervading every part of human society, and paying little or no regard to that independence of individual minds which the apostle prized above every thing else; but, on the contrary, compelling the most reluctant to enlist in its ranks from apprehension of the very serious secular disadvantages with which it too frequently visits those who refuse to do so.

It would be very unjust to some of the principal actors

in this theological drama, to deny, that their motives are frequently exceedingly pure. They believe themselves possessed of superior illumination, and are most desirous to diffuse among mankind what is commonly called *evangelical* doctrine. But even if this purity of purpose were universal, which I fear is far from being the case, it would nowise affect the above arguments, or prove that, in their endeavours to do good, they have not deviated widely from the law of Christ, and from the methods which he pursued and recommended for the diffusion of divine truth. Neither would it make it a whit less proper, that we of the laity, whose assistance is so frequently solicited by ecclesiastical enthusiasts to carry out their views to their ultimate consequences, should pause and consider well the propriety of those views, and the probable effects of their ultimate triumph on our own position and prospects, as well as on the cause of truth and virtue. I have, therefore, to request your attention to a few considerations of this description.

1. Of these the first is the total absence of all evidence to substantiate the claims of the Church of Scotland to the high position which she wishes to assume. We hear perpetually of the church (by which is always meant, not the whole body of the people, but the *church courts*), being acquainted with the mind of Christ. We hear of "the offices, ordinances, and laws" of the church having "emanated directly" from Christ. We hear loud complaints of the courts of law for not "permitting Christ to rule in his own house." These, and many similar expressions in daily use, can have no other meaning than that the decisions of fallible churchmen are sanctioned and approved by the authority of the great Founder of the Christian faith. I have already produced some arguments which seem to *disprove* this assumption, but I now remark that no serious attempt is ever made to *prove* it. It appears to be thought sufficient that such is the decision of those standards upon which the Scottish church is founded. And only think what a prodigious assumption it is. How weak must they be who are capable of seriously entertaining such a notion! How wicked, if, without entertaining

it sincerely, they are capable of employing it for the attainment of ambitious ends! There is no third view possible or imaginable. Unable as I am to penetrate into the interior of men's minds, I would willingly place the largest possible number in the more honourable of these two categories; but place them where you will, it is plain, that, on every supposition, there is no motive to concede to them, but every possible motive to withhold from them, that power over others for which they are, on either of these suppositions, so utterly disqualified.

2. The next consideration which I wish to press upon you as laymen, is the probable effect on you of yielding to those enthusiastic pretensions. In one word, it will destroy that individuality and independence of thought, which is the best part of Protestantism. What is our complaint against the Romish church, but that it chose to think for us, and not to allow us to think for ourselves. Any other church which conceives that its functionaries govern in the name of Jesus Christ, and by his authority, will act very inconsistently with these pretensions, if it do not conceive itself entitled to decide for us the rules of faith and conduct. And we have too many proofs that the church of Scotland has exactly this notion of its rights and duties. If we look to the Scriptural account, for instance, of the Lord's Supper, we shall find that our Lord said, "Do this in remembrance of me;" and that his apostle said, "Let a man examine himself, and so let him eat of this bread, and drink of this cup." To these very plain injunctions, our churchmen have added another, which is inconsistent with them. No member of the Church of Scotland may give obedience to the above mandate of Jesus Christ, unless he be first examined by the Presbytery, and receive a pewter token, intimating that they are satisfied with his religious belief. Let him subject his religious principles to their guidance, or, what is the same thing, pretend to do so, and assent in words to what they propose, and the difficulty ceases. Let him have the virtue to think for himself, and the honesty to speak what he thinks, and if what he says do not tally with their notions in all

the minutiæ of controversial theology, they conceive themselves justified in giving effect to what they term the "authority of Christ in his own house," and in withholding from him the privilege which he claims of giving obedience to the direct and positive command of Christ, by joining with others in the commemoration of his death. It is not long since an attempt was made in the West of Scotland to exclude from the Lord's table, on such grounds, a man of the most irreproachable character; and we had still more recently an instance in Forfarshire, where a man was denied admission to the communion-table, *because he had buried his child on a Sunday.*

The manner in which the Sunday observance question has been handled by our churchmen, is another sample of the degree of respect for the claims of individual judgment and conscience, which we might expect under such a system as they wish to establish. Surely the poor man had a right to judge of the propriety of burying his child on that day for himself. But no, *that* is not the true principle—Christ must rule in his own house—the clergyman is the expositor of the mind of Christ—and so the poor man is not to be permitted to regulate his own conduct by his own conscience, but by the verdict of a minister of the gospel. So it was with the railway travelling. Many men, and these not irreligious men, but on the contrary very true and sincere Christians, see no impropriety nor irreligion in the quiet transit across the island, on the Lord's day, of a number of individuals, who are each to judge for himself of the validity of the motives which prompt him to undertake the journey. But there are men who conceive themselves entitled to judge for their neighbours, because they know the mind of Christ better than they, and therefore the railway, and all who patronise it, are voted to be unclean, and fulminated against from pulpits and platforms all over the kingdom. Little do these parties really know the mind of Jesus Christ. We are all familiar with the fact, that he did, in more instances than one, repress and reprove the strictness of the Jewish priesthood in compelling the observance of their Sabbath. One would think that the mere spectacle of

the present state of society would teach men of common sense the true Christian rule, of leaving all ceremonial observances to the decision of the individual mind. We have those who "esteem one day above another," and we have those who "esteem every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it," Romans, xiv. 5, 6. In another passage, already alluded to, the same great apostle expressly mentions Sabbath days among those ritual matters, in which Christians were to judge each for himself, and to let no man judge for them, (see Col. ii. 16, 17.) How gloriously does this noble confidence in individual convictions, on the part of an inspired teacher, contrast with the busy meddling spirit of our modern divines, with their distrust of the laity, and with their morbid alarms lest the sanctity and peacefulness of the Lord's day in Scotland should perish, if men are trusted with new methods of locomotion, and allowed to judge for themselves of the validity of the reasons which induce them to employ them. The whole history reads impressively the lesson, that, however useful the clerical order may be *as advisers*, they ought never to be trusted with the power of *governing the laity*, or deciding for them in any point of human conduct, on the shallow pretence of being better judges of the divine mind.

3. One of the great arguments employed in favour of the spiritual supremacy of the church, (*i. e.* of the church courts), is, *that it is a question of popular right and privilege.* I am of opinion that this is quite a mistake; but as it has its effect on many minds, it is necessary to analyse it. The supremacy of all ecclesiastical tribunals is in my opinion directly opposed to popular right. I have already proved, by the instance of the Lord's day, and that of the Lord's Supper, that the church courts assert a right to determine the conduct of the individual according to *their* views of duty, and without regard to *his own.* Let me not be told in reply, that the members of church courts are popularly elected. In the first

place, if this *were* the case, it would not make it proper to entrust the regulation of our personal and religious conduct to any men, in what manner soever they may have been elected. But there is nothing popular about the church; every thing about it, on the contrary, betrays distrust of the people. They are not trusted with the choice of their own creed, which is fixed by act of Parliament, so that neither people nor clergy may touch it, even though they should discover it to be opposed in some point to *the mind of Christ*. There is not an officer of the church, of the humblest sort, in the choice of whom the people at large have the smallest voice.* The celebrated veto, of which we hear so much, would be no exception to the general rule, if it were possible to carry it. For, in the first place, the nomination is left by the veto exactly where it was. In the second place, the Presbyteries may exclude whom they please from the class out of which the nominees are taken. In the third place, the paltry power of objecting is not proposed to be invested in the people of the parish, but in a very limited portion of the people, that portion which the clergyman and his session think worthy of admission to the communion table. On what narrow principles such admission proceeds, I have already pointed out; and it is plain that a popular right is nothing, if men of independent minds, who make their *own* consciences their *own* rule of conduct, are liable to lose that right for want of conformity to the consciences of other men. Let us see, too, what happens if a minister dies who has been unpopular. The pews have been for some time empty. The best of the people have gone to other churches. The power of the veto devolves on the handful who remain, and the many who have left the parish church, it may be for good and sufficient reasons, are excluded from all voice in the matter. In other kinds of popular privilege, we expect our franchises to be secured against forfeiture

* The recent change in the mode of choosing elders is no exception. They are chosen by *the communicants*, not the people at large; and the electors are themselves elected or disallowed at the will of the session.

on any such grounds. A franchise which may be lost by taking a trip to Glasgow on the railway, or by burying a child on Sunday, or by quitting a clerical agitator for a sober and sensible preacher, is assuredly no better than an utter delusion. It is worse; for its direct tendency is to give a dangerous power to those who have given such convincing proofs of the impropriety of trusting them even with the powers which they now have.

4. It becomes us, as laymen, to inquire whether our ecclesiastical machinery is suited to the present times. An annual general assembly of lawyers or physicians, with power to legislate for their several professions, and to judge of offences against their own laws, and moreover without check or control from the State, or the courts of law, or the people for whose benefit these professions exist, would be an anomaly altogether intolerable in any free country. And can that which would be bad in law and physic, be good in divinity? Most certainly not. I not only say that the powers sought by ecclesiastics cannot be conceded by laymen, but that the time is coming when, instead of being a governing body among us, they must imitate our great pattern, who was "among us as one that serveth," (Luke xxii. 27.) In this humility there will be true dignity. To that dignity I desire to see them elevated, which they can only be by denuding themselves of every vestige of secular power. It is their high office to persuade, inform, and convince, not to compel and coerce us. They must relinquish all attempts to influence us through our sordid and secular interests, if they seek that better influence over us which can be reached only through the secret avenues of our hearts, our judgments, and our affections. A half-educated lad, with a certain volubility of utterance, and a smattering of scholastic divinity, is well fitted to wield the powers of the priest; but he will never attain to that influence over our hearts and understandings, and lives, which is the true reward of the Christian divine. To gain that influence over the higher class of minds, he must himself belong to that class; and none of that higher class of intellects will ever be found in a Scottish pulpit till the whole

system of our church government is reformed from the foundation.

A considerable number of clergymen have lately expressed publicly their resolution to resign their livings unless a reform of the church, on the model of the seventeenth century, be conceded to them, under the specious title of *spiritual independence;* and they charge with *erastianism* all those of their own brethren, and of the laity, who conceive that a reform of this particular sort is not suited to the present day and generation. So far as these men act on their avowed principle, they will deserve our respect. But it does not follow that they will be entitled to the support of those laymen who conceive, with me, that the spiritual independence of the *church*, properly understood, must be based upon the spiritual independence of the *individual.* If such independence be the erastianism so often mentioned to "frighten" us from our "propriety," it will cease to be alarming, as other bugbears do, whenever it is calmly and narrowly examined. Do not. then, be afraid of hard words, which, like ghosts and witches, had such an effect on the nerves of our forefathers. Our ecclesiastical institutions are not the work of God, but of frail humanity. They bear, accordingly, many traces of that imperfection which might be expected from their origin. Remove from them all State control, and you deprive the people of this country of the power of reforming them upon broad and general principles applicable to the advance of mental enlightenment. In the present turbulent state of the religious world, we may not be able to introduce many useful reforms, but we may at least succeed in resisting a proposal to hand over the National Church to a party of zealots, and to relinquish for ever all power of accommodating this, like our other institutions, to the wants of mankind, and to the improvements which time has introduced, and will yet introduce, into the state of human society, and of human information. I am, &c.

A Layman.

MIRIAM'S VILLAGE CHURCH AND SCHOOL.

To the Editor of the Christian Pioneer.

Sir,—Those of your readers who have watched with interest the progress of the Infant Unitarian Society at Welton, may think it time that some further information should now appear; and others who may be anxious for the spread of Unitarian Christianity will be gratified to learn that in any district steps have been taken which are likely to prove beneficial to our cause.

I therefore respectfully invite attention to the following facts, as affording additional reasons why those friends in various districts who have hitherto been willing *to help the feeble* should renew their kind exertions, and those who have waited for a *more convenient season* should now step forward to offer encouragement and support.

The day-school for girls has been well attended during a great portion of the present year, and contained as many scholars as could well be accommodated.

The meetings for worship have usually been held in a cottage, liberally offered for the use of the little flock in the hour of need. The place was not found favourable to an increase of numbers, although good audiences (for a village) have occasionally been obtained. After giving the subject careful consideration, a small room has been engaged, licensed, and set apart for public worship.

The opening services were conducted by the Rev. Robert Jackson, Minister of the Society, on Sunday November 27, upon which occasion a larger audience than usual assembled in the evening.

On the following Sunday evening (Dec. 4.), a still greater number of inquirers were present, a pleasing indication that good may be expected.

The change has caused a slight increase of expenditure, and the funds were barely sufficient before; but it is hoped that the humble efforts made at Welton to diffuse the simple yet sublime truths of the Gospel, as held by Unitarians, and the blessings of rational education, may be regarded with a friendly eye, and call

forth sympathy and aid from benevolent individuals aud fellowship funds, in various parts of the united kidgdom.

Contributions will be gladly received by the individuals whose names have been previously announced, as well as by yours respectfully, CHARLES LLOYD jun.

BROMSGROVE STREET,
Birmingham, *Dec.* 7. 1842.

P.S. Some copies of "Miriam's Exhortation to Christian Liberty," may still be had through Mr John Green, Newgate Street, London.

JESUS IN THE GARDEN OF GETHSEMANE.

MIDNIGHT drew on. All was still among the thousands of that city, save where through the lattice of an upper room, a light glimmering forth, shewed that some had not yet retired to rest, and where the noise issuing from the neighbourhood of the High Priest, told of the excitement there. A festival was at hand, but how different the thoughts and hopes of the two parties who still kept watch. In the upper room was Jesus of Nazareth, giving his last instructions to his disciples, and offering for them, and for all who should afterwards believe on him through their word, an earnest prayer. In the hall of the High Priest, were the Elders and some of the chief men of Jerusalem, giving directions for the arming of their servants, bribing false witnesses, and confirming Judas in his intended treachery.

Much had the Teacher still to communicate, but the disciples could bear no more; much that he had said to them they could not comprehend. That he was from God they believed, that he was going to God, he had told them, and therefore it must be true. With Jesus they left the upper room, and went to the garden on the Mount of Olives. Thither had the Teacher often gone to commune with his own heart, and with Him who is invisible, and to gather strength for the combat with the selfishness, cruelty, pride, and hypocrisy of Jerusalem, and thither did he go on the night

before his crucifixion, to offer yet another supplication, and to prepare himself for the last and severest trial.

They entered the garden: Jesus took three of his disciples Peter, James, and John, apart from the rest, and "began to be sorrowful and very heavy," "My soul is exceeding sorrowful," said he, "even unto death, tarry ye here and watch with me." He went a little farther and fell on his face and prayed; saying, "O, Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as Thou wilt." He returned to his disciples and found them asleep, he gently reproached Peter for his want of vigilance, and immediately suggested an excuse for him and the others: "Could ye not watch with me one hour? watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

Again did he leave them, and prayed a second time, "O, my Father, if this cup may not pass away from me, except I drink it, Thy will be done." He returned to his disciples and found them asleep again. He left them and prayed the third time, saying the same words. He came back to his still sleeping disciples, and now aroused them, for Judas with a body of armed men was at hand. Peter drew his sword, and struck a servant of the High Priest, and cut off his ear. "Put up again thy sword into its place," said Jesus, "for all they who take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels; but how then shall the Scriptures be fulfilled that thus it must be?"

It appears from these words that our Lord felt fully assured, that had he besought a deliverance from the dangers which were pressing upon him, such deliverance would have been given, and had he desired that it should be marked by the signal overthrow of his enemies, that too would have been permitted. But he thought it his duty to allow himself to be taken by the messengers of the chief priests. What was coming on was not concealed from our Lord, he foresaw it all, and he deemed it his duty to bear it all. He prayed

that he might escape, but the prayer was offered with the most absolute resignation to the will of God. Once, a second, and a third time was the petition made. "If it be possible let this cup pass from me," and as often did he add, "nevertheless not my will, but Thine be done."

St Luke tells us, there appeared unto him an angel from heaven strengthening him; by this, or by some other means, the precise nature of which we are not permitted to know, an answer was given to the prayers which he offered The impression on our Lord's mind immediately after he had uttered the supplications was, that it was his duty not to escape. Whilst engaged in prayer, and in the intervals between, our Lord was severely agitated, "being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Nor will this doubt and agitation appear surprising, if we consider the crisis in his history at which our Lord had arrived. Should he deliver himself into the hands of men, whose purposes respecting him he could not mistake? Or should he use the power with which he was endowed to deliver himself from them? Frequently had he foretold his death, as he had travelled with his disciples through the district of Galilee, as they were on their way to Jerusalem, and in the chamber where they partook of the Last Supper; but now in the garden the first act in the dreadful tragedy was to be performed. Should he surrender himself into the hands of his enemies? As the fatal moment drew near, his agitation, his doubt, his distress, were intensely severe. In this extremity he offered a prayer, "O, my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." And again did he pray, "O, my Father, if this cup cannot pass away from me, unless I drink it, thy will be done." A third time did he separate himself from his disciples, and prayed, saying the same words; an answer was given to these prayers, calmness was restored, the anguish of uncertainty is gone, the duty becomes apparent, the mind resumes its self-posssession. He returns to his disciples, "Do ye still sleep, and take your rest?" said he, "Behold the

hour is at hand, and the Son of Man is delivered into the hands of sinners." Peter drew his sword, and smote one of the assailants of his Master, but was instantly checked by Jesus, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

The whole of this scene in the garden on the Mount of Olives is intensely human. It is a noble struggle, and a glorious victory. It is a struggle against the promptings of humanity, against the wish, which no one can condemn, to avoid falling into the hands of bigoted and implacable foes; and a victory on the side of duty. We see anxiety and extreme distress transformed by prayer into calmness and firm resolve.

REVIEW.

The Position, Dangers, and Duties of Unitarians considered: A Sermon before the British and Foreign Unitarian Association. 1841. *By Edward Talbot.*

We have to apologize to our readers, as well as to the excellent author of this discourse, for our tardy notice of it. It is a plain, reasonable, and faithful address, not the less useful and applicable now, than at the period of its delivery. It clearly elucidates, and forcibly upholds, great practical principles. Showing the moral and essential worth of Christianity, it demonstrates the inconsistency of those who would in any measure interfere with the individual interpretation and application of its sacred, benevolent, and lifegiving instructions. Papal infallibility, and Protestant assumption, are equally reprobated, as infractions on Christian liberty; and the possessor of that liberty, who would use it as a cloak for licentiousness in thought or action, or put it forth as a plea for indifference to truth, or the world's improvement, is honestly warned of his wrongdoing, and exhorted to exert himself, as becomes the practical disciple of Him who went about continually doing good.

The Concessions of Trinitarians; being a Selection of Extracts from the writings of the most Eminent Biblical Critics and Commentators. By John Wilson, Author of "Scriptural Proofs, and Scriptural Illustrations of Unitarianism." Pp. 634. *Manchester, John Wilson, Riding's Court, St Mary's Gate; London, J. Green; Edinburgh, R. R. Nelson.*

The favourable opinion we ventured to express of this work, from a cursory glance of its contents on its first appearance, has been greatly increased by its subsequent perusal. We regard it as an invaluable contribution to the sacred interests of Christian truth. The arguments so often founded on by advocates of Trinitarianism, from terminations of Hebrew nouns, and the employment of plural pronouns in Scripture phraseology, or the equally specious superstructure of Greek articles and particles, are scattered to the winds by admissions of individuals, whose eminence in learning and talent Trinitarians will be the last to deny, for they rank among their teachers and fathers. The work demonstrates, that every reputed stronghold of Trinitarianism has been abandoned, by some one or other eminent Trinitarian; and that every text which has at any time been supposed to countenance the doctrines of the Trinity, and the supreme godhead of Christ, has been interpreted by Trinitarians themselves in accordance with the principles of Christian Unitarianism. Could the work be circulated as widely as its importance and its merits deserve, it would at least moderate the tone of "infallible assurance" in which so many supporters of the common theology indulge, even if it did not induce them carefully to reconsider the teachings of the Bible in relation to the great questions in controversy. No one who wishes to judge righteous judgment on the matter should be without this work. It should at once be purchased by every Unitarian congregational library, placed in the catalogues of all our associations and book societies; and all our friends should possess themselves of the publication, that they may lend it to any sincere and faithful Christian inquirer.

The work consists of an interesting preface, in which the author states his views in its compilation, and its practical value to the interests of Divine truth; and the subsequent pages are divided into three parts, the first introductory, and subdivided into seven chapters, with several sections, treating of the spirit of sectarianism; Unitarians distinguished for their worth, piety, and learning; belief in the doctrine of the Trinity not essential to salvation; orthodoxy, heresy, and similar terms, the watchwords of party warfare; Christianity simple, and easily to be understood; reason the gift of God, and nothing which is opposed to it worthy of belief; Trinitarianism unintelligible, or self-contradictory; the Trinity in Unity, and the deity of Christ not doctrines of revelation; the Father only, the true God; —these several statements all illustrated and confirmed by quotations from numbers of the most celebrated men of whom the differing churches of Christ could ever boast.

The second and third parts comprise explanations of texts in the Holy Scriptures, adduced in support of the doctrine of a Triune God, the deity of Christ, and the Divine Personality of the Holy Spirit, considered as distinct from the Father. The whole is closed by an excellent though brief summary of the results, an index and summary of contents, and an alphabetical list of the principal Trinitarians referred to, and of their writings quoted in the course of the work.

The truly judicious and faithful manner in which the work has been executed, is highly creditable to Mr Wilson. His indefatigable industry, and rectitude of character, are guarantees for the fidelity of quotation. No one who has not had his attention directed to theological study, or who has not perused this very valuable contribution to sacred criticism, can adequately conceive the amount of labour that must have been expended in the preparation of this work for the press. Most heartily do we tender our thanks to Mr Wilson for his efforts. The typographical execution of the publication is also deserving of commendation, and is an augury, we trust, of our author's worldly success. By the two works he has now presented to the public, the " Scripture Proofs

and Scriptural Illustrations of Unitarianism," and "The Concessions of Trinitarians," two works which should always be found in company, he has conferred large and enduring obligations on every serious scriptural inquirer, and merits, and will obtain, we trust, thanks, and encouragement from every Christian Unitarian.

MONTHLY RECORD.

January 2. 1843.

Died, on Thursday October 20., the Rev. Nathaniel Philipps, D.D., of Moor Lodge, near Sheffield, in the 85th year of his age. His long and active life was one of benevolence and virtue, and his uprightness of conduct, courtesy of manners, and real kindness of heart and disposition, gained for him universal affection and esteem. For upwards of sixty years (during nearly forty of which he resided in this neighbourhood, and was Minister of the Upper Chapel in Norfolk-street), he was engaged in the arduous and faithful duties of his profession, and he lived and died as a follower of Jesus Christ, in charity with all men. "When the ear heard him, it blessed him, and when the eye saw him, it gave witness to him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy." He was lineally descended from an ancient and honourable family, of whom Sir John Philipps was created a Baronet by James I. Distinguished for his knowledge of philosophical subjects, as well as for his other acquirements, Dr. Philipps had the diploma of Doctor of Divinity conferred upon him, in the most handsome and unsolicited manner, by the University of Edinburgh, A.D., 1793; and ardently attached to literary and scientific pursuits, he assisted in the formation of the Philosophical Society in Sheffield, of which he was elected President soon after its establishment, and before which Society he delivered several lectures. He also took an active part in the various institutions, as well as on most public occasions in the town. Few men have passed through life more beloved by their families, and by all classes, or have left for others a brighter pattern, both by precept and example.—*Sheffield.*

Scottish Christian Unitarian Association.—At the first meeting of the Committee of the Scottish Christian Unitarian Association, held in Edinburgh, after the receipt of intelligence of the lamented death of the Rev. Dr Channing,

the following Resolution, on the motion of the Rev. George Harris, seconded by Mr E. V. Blyth, was unanimously adopted :—

"That the Committee of the Scottish Christian Unitarian Association embrace this opportunity of expressing their heartfelt admiration of the talents, character, and labours of the late Rev. Dr Channing; their gratitude to the Father of Mercies, for having raised up so faithful a witness to the great principles on which are based the improvement, freedom, virtue, and happiness of mankind; their deep regret at the intelligence of his lamented death; their high appreciation of the stedfastness of purpose, the singleness of aim, the pure moral and Christian devotedness which characterised his efforts; whilst gladly tracing in his labours as a minister of the Gospel, his fervent and powerful advocacy of the purity and divinity of its teachings, his Christian and philanthropic zeal to instruct the ignorant, lift up the fallen, and break every yoke,—the holy and beneficent efficacy of the hallowed and benignant principles of the Paternity of God, and the brotherhood and immortality of man, which prompted his labours of love—they would regard his departure from the world as a powerful call on all who hold these principles as identified with the teachings of Jesus, to renewed and more earnest and persevering efforts for their dissemination, and enthronement in every human heart, in order that peace and freedom, truth and charity, piety and goodness, may adorn, dignify, and bless every child of the Universal Father."

Died, at Stockton upon Tees, Mr Gregory Imeson, in the 41st year of his age. He was born at Ripon, and attended the Established Church with his parents till he came to Stockton to be apprenticed. His master, being a rigid Roman Catholic, caused him to deviate from the Protestant form of worship, and attend, with strict regularity, the Catholic Chapel. This continued for seven years when, being freed from his apprenticeship, he took to the study of the Scriptures, for the purpose of ascertaining what it is that they really teach. About this time, he removed to Bradford, but continued his enquiries into the nature and design of the Christian revelation, fully prepared to follow the truth wherever it might lead him. The result was, what might have been expected, an entire conviction that Unitarianism is the doctrine of the gospel. Bradford was the first place in which he attended the worship of the One true and living God. But from this town, business soon called him to Norwich, where he became an attendant at the Octagon Chapel. He remained several years in this city, but seems to have been very little known to his

fellow-worshippers or the minister of this Church, Of this, he never complained, and the writer mentions it as one instance, out of a very large number, in which plain, respectable, and even well informed persons, are passed over in our leading and fashionable congregations, merely because they have not the attractions of wealth and rank to recommend them. If this notorious but deplorable evil were removed, new life and vigour would speedly appear in not a few societies which have exhibited sad signs of decay within the last half century. At Norwich, Mr Imeson married ; his wife was the daughter of highly orthodox parents of the Baptist denomination, who seem to have regarded the opinions of their son-in-law as a most deadly species of infidelity : they would listen to nothing that could be said in their favour, and even committed to the flames such Unitarian tracts as came in their way, The sincerity of this spirit was never questioned, but its unkind and unchristian tendency did much to induce our friend to remove from a circle in which he found it impossible to enjoy the unity of the Spirit, in the bond of peace. In the year 1836, he returned to Stockton, with the fixed intention of settling down for life. His plans were judiciously formed, and he commenced business with reasonable prospects of success; but Providence interposed, and for the last five years he was consigned to the chamber of affliction : his complaint was in the spine, and it soon became evident that recovery was not to be expected. Full four years and a half his disease held him a close prisoner in bed. To add to this affliction, his eye-sight became dim, so that he was not able to read. But in this state of trial and discipline, one thing is set over against another, and he received an extra share of friendly attention and Christian sympathy from those who were acquainted with his situation. Upon his return to Stockton, he made what was to him a discovery, in the existence of a Unitarian Congregation in the town. The next Sunday he joined it, and until prevented by sickness, was most exemplary in his attendance upon the house of prayer. After he was confined to his bed, the Methodists made repeated and vigorous attempts to bring him over to their form of faith. Presents were offered, and heaven promised ; but all in vain ; the patient uniformly replied that his principles had been received on conviction, and that he found them neither barren nor unfruitful in his trying circumstances. Through the whole of his sickness, he was resigned and cheerful, neither elated with extravagant hope nor cast down by fear. He was never known to complain, and at last fell asleep in Jesus ; leaving behind him a practical proof of the manner in which a Christian can bear affliction, and calmly resign his breath into the hands of Him who gave it.—E.

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THOUGHTS ON APPARENT AND ACTUAL DEATH.

By LYDIA MARIA CHILD.

THE yellow fever raged fearfully in Boston the last part of the eighteenth century; the panic was so universal that wives forsook their dying husbands, in some cases, and mothers their children, to escape the contagious atmosphere of the city. Funeral rites were generally omitted: the "death-carts," sent into every part of the town, were so arranged as to pass through each street every half hour. At each house known to contain a victim of the fever, they rang a bell, and called, "Bring out your dead." When the lifeless forms were brought out, they were wrapped in tarred sheets, put into the cart, and carried to the burial-place, unaccompanied by relatives; in most instances, in fact, relatives had fled before the first approach of the fatal disease. One of my father's brothers, residing in Boston at that time, became a victim to the pestilence. When the first symptoms appeared, his wife sent the children into the country, and herself remained to attend upon him. Her friends warned her against such rashness; they told her it would be death to her, and no benefit to him, for he would be soon too ill to know who attended upon him. These arguments made no impression upon her affectionate heart; she felt that it would be a life-long satisfaction to her, to know who attended upon him, if he did not. She accordingly staid and watched him with unremitting care. This, however, did not avail to save him; he grew worse and worse, and finally died. Those who went round with the death-carts had visited the chamber, and seen that the end was near: they now

came to take the body. His wife refused to let it go. She told me that she never knew how to account for it, but, though he was perfectly cold and rigid, and to every appearance quite dead, there was a powerful impression on her mind that life was not extinct. The men were overborne by the strength of her conviction, though their own reason was opposed to it. The half hour again came round, and again was heard the solemn words, "Bring out the dead." The wife again resisted their importunities; but this time the men were more resolute. They said the duty assigned them was a painful one, but the health of the city required punctual obedience to the orders they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the infected apartments. She pleaded, and pleaded, and even knelt to them in an agony of tears, continually saying, "I am sure he is not dead." The men represented the utter absurdity of such an idea; but, finally, overcome by her tears, again departed. With trembling haste she renewed her efforts to restore life; she raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreaded half hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately that the messengers began to think a little gentle force would be necessary. They accordingly attempted to remove the body against her will, but she threw herself upon it, and clung to it, with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable strength of her will, they relaxed their efforts. To all their remonstrances she answered, "If you bury him, you shall bury me with him." At last, by dint of reasoning on the necessity of the case, they obtained from her a promise that, if he shewed no signs of life before they again came round, she would make no further opposition to the removal.

Having gained this respite, she hung the watch upon the bedpost, and renewed her efforts with redoubled zeal: she placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, and held hartshorn to his nose, but still the body lay mo-

tionless and cold. She looked anxiously at the watch; in five minutes the promised half hour would expire, and those dreadful voices would be heard passing through the street. Hopelessness came over her; she dropt the head she had been sustaining, her hand trembled violently, and the hartshorn she had been holding was spilled on the pallid face. Accidentally, the position of the head had become slightly tipped backwards, and the powerful liquid flowed into his nostrils. Instantly there was a short quick gasp—a struggle—his eyes opened; and when the death-men again came, they found him sitting up in bed. He is still alive, and has unusually good health.

I should be sorry to awaken any fears, or excite unpleasant impressions, by the recital of this story; but I have ever thought that funerals were too much hurried in this country, particularly in the newly settled parts of it. It seems to me, there ought to be as much delay as possible especially in cases of sudden death. I believe no nation buries with such haste as Americans. The ancients took many precautions; they washed and anointed the body many successive times before it was carried to the burial. The Romans cut off a joint of the finger, to make sure that life was extinct, before they lighted the funeral pile. Doubtless, it is very unusual for the body to remain apparently lifeless for several hours, unless it be really dead; but the mere possibility of such cases should make friends careful to observe undoubted symptoms of dissolution before interment.

If we have not improved upon the ancients in this respect, we surely have not in our impersonations of death. Ever since the fourteenth century, the friendly hand that leads mortals to a higher existence has been represented by Christians as a frightful, grinning skeleton. The Greeks, notwithstanding their shadowy faith in a future existence, represented death as a gentle and beautiful youth; sometimes as a sleeping winged child, with an inverted torch resting on a wreath of flowers. Even Samael, the awful death-angel of the Hebrews, resembling our popular ideas of the devil, was always said to take away the souls of the young by a kiss.

The gloom with which we invest every thing connected with this step from one existence to another, reveals, plainly enough, the weakness, or at least the indistinctness, of our faith in immortality. If we indeed believed that they who have gone from us are as truly living, loving, and sentient beings as ourselves, we could not hang the heavens with black as we do. It would be more consonant with Christian faith to have the hearse garlanded with flowers, and supported by golden-winged angels pointing upward.

Of all the absurd customs handed down to us from benighted ages, few appear to me so irrational and unchristian as that of wearing mourning for those mortals who have passed into immortality. The torture of attending to new garments when the heart is really weighed down with sorrow, the mockery of assuming them when it is not, the additional strength it gives to the idea of separation, which is only apparent, not real, and the practical denial to our children of that cheerful faith which we attempt to teach them by our maxims, are strong reasons why mourning should be abolished. That the poor cannot afford it, ought to be a sufficient reason to kind and sympathizing hearts; for a custom intended to express affection and respect for our lost ones is not a mere matter of pride, it comes home to the heart. To be sure, it is no standard of respect for the departed, but, while the world chooses so to consider it, it will always occasion a pang to be compelled to non-conformity by poverty. Under the influence of a high and serene faith, it becomes easy for all classes to renounce this absurd and inconvenient custom. Thousands, of various sects, already begin to marvel why it has so long been allowed to cast its gloomy shadow over an enlightened age. "We wear no black garments," say the friends of the excellent Henry G. Chapman, "for they would ill express our feelings."

Popular modes of speech are likewise wrong on this important subject. If we want our children to be impressed with a lively faith in immortality, we should not speak of people as dead, but as passed into another mode of existence. The body should be regarded as a

suit of cast-off clothes, which the wearer has outgrown, consecrated, indeed, by the beloved being that used them for a season, but of no value within themselves.

Canova, in his monument to the Stuarts, in St Peter's at Rome, has restored the lovely Grecian image, and represented death as a serene and beautiful youth. The approach of a more cheerful faith is likewise indicated by the increasing tendency to place the cast-off "time-garments" of our beloved ones in the midst of blooming flowers, and gentle streams. Protestant ideas of death have been strikingly more gloomy than those of Catholics, if they are fairly indicated by their customs. I have never known how to account for this, except by the fact that there is not such a feeling of separation between those who live on this side the rainbow-bridge and those who live on the other. The masses said for the dead, the prayers to saints to help their passage through the intermediate state, which they call purgatory, and the affectionate custom of daily placing wreaths and baskets of flowers on the tomb—all these keep alive a feeling of nearness between the living and those called dead.

A friend of mine, walking on the beach at Brazil, overtook a coloured woman with a tray upon her head. Being asked what she had to sell, she lowered the tray, and with reverent tenderness uncovered it: it was the lifeless form of her babe, covered with a neat white robe, with a garland round the head, and flowers within the little hands, that lay clasped upon its bosom. "Is that your child?" said the traveller. "It *was* mine a few days ago," she replied; "but the Madonna has it for her little angel now." "How beautifully you have laid it out!" said he. She answered cheerfully, "Ah, what is that to the bright wings it wears in heaven."

Thanks, thanks for the light that falls from that other world on this. Let us no longer cast between us and it the ghastly shadow of a skeleton. Let our customs, as well as our occasional sermons, teach the little ones whom we train for immortality, that nothing but the garment lies in the grave. "He is not here; he is risen."—*National Anti-Slavery Standard; New York.*

LINES ON THE DEATH OF DR CHANNING.

WITTEN ON READING HIS LAST PUBLICATION, THE "LENNOX ADDRESS."

Is this thy last? And is thy spirit fled?
Art thou indeed, then, numbered with the dead?
And can it be that thou so soon art gone
To final rest? thou pure and holy one!
Shall we, alas! no more with joy unroll
The fresh outpouring of thy gifted soul?
Shall listening throngs no more, alas! rejoice
To hear the winning accents of thy voice?
And must thy sacred pen now useless lie,
No more to lift the enraptured soul on high?
No more to chase away the clouds of sin,
Of ignorance and error from within;
Illume the darkened soul with heavenly ray,
Or cheer the lonely pilgrim's devious way?
No more to battle with oppression's might,
And 'midst a frowning world uphold the right?
Oh! it was fitting thy last thoughts should be,
Sacred to truth, to Love, to Liberty!

He is not dead! Oh no, he reigns above;
In the blest mansions of eternal love.
And though his presence here we share no more
Still, still the lesson of his life's not o'er,*
Nor can it be, while on his written page
Glows the pure spirit of the saint and sage—
The guide of youth, the stay of tutored age—
No, "God be thanked for books!" which, he hath said,
"Are voices from the distant and the dead!"—
He still shall live, his lessons still impart,
T' expand the mind and purify the heart.
We are his debtors, may we e'er improve,
And use aright, his legacy of love!
Oh, may we follow in the path he trod,
Which leads to peace, to purity, to God.

* "The lesson of his life is o'er."
Hymn written for the funeral of Dr Channing, by W. C. Bryant.

Ye friends of Freedom! bless his sacred name!
To learn of him be now your constant aim.
Bless him, ye 'mancipated slaves! for he
Wept o'er your bonds—rejoiced when ye were free!
And ye, poor scarred and mutilated band—
The wretched bondsmen in fair Freedom's land—
Bless ye his name, who strove your chains to break,
And braved the worldling's scorning for your sake.
And Oh ye friends of Truth! your homage bring,
And o'er his sacred urn your garlands fling.
Bless him, ye friends of Peace, for his pure soul
Would spread her sacred flame from pole to pole;
Of war's fell power leave not a single trace,
And bind in cords of Love the human race;
Bid strife and hatred flee from earth away,
And smiling Peace exert her gentle sway.
Ye whose pure spirits ever yearn to save
The wronged and wretched from the untimely grave,
Of dark despair; who fain would free each soul,
From error, sin, and slavery's base control—
Ye true Philanthropists, of every clime—
Bless ye his memory throughout all time.
Bless him, whose ceaseless energies combined
T' exalt, to purify, to save mankind!
Oh let your kindred souls record with pride,
How Truth and Freedom wept when Channing died.

W. Earl.

Birmingham, Jan. 2. 1843.

MORAL BEAUTY—LOVE.

A former article we devoted to the consideration of moral beauty in the abstract, and its general distinguishing characteristics: we now purpose to enter more into detail, and examine the general features of which it is composed, and contemplate each of these in the more prominent phases it assumes.

When we survey one of the many fair scenes, which nature spreads around us with a lavish hand, not only are we impressed with the beauty of its entirety, but, from the mass of objects that compose the landscape,

and on which the eye rests delighted, it singles out some on which it feasts with a pleasure still more intense, and is only satisfied when all the points of view in which these may be contemplated have been exhausted. As with the outward material forms, so it is with the inward immaterial ideas, the vast, and glorious, and varied scenery of the mind. Moral beauty is a compound idea, formed of others more simple, each of which, while preserving its identity, presents us with diversified aspects. And even here, where all is goodly and attractive, we yet delight to dwell on some ideas, and some aspects, more than on others. That idea which takes the first rank in the elements of moral beauty we conceive to be Love—love, in the highest and most expanded sense of the term, and to it we design at present to limit our remarks.

Love or benevolence, for we shall use them as synonymes, may be recognized by two general features, which are, indeed, its essential qualities—a desire for, and attention to, the welfare, happiness of others, and an antagonism to the supremacy of the principle of selfishness, either in the individual, or in society. To cause the sunshine of enjoyment to play upon the countenance, and light the eye with a sweet lustre—to attune the voice of humanity to the tones of gladness—to kindle on the altar of the inward fane the flame of serene happiness, and to fan its glow—to surround the objects of its regard with those circumstances that may minister to the comfort and enjoyment of the physical and mental being—to endeavour strenuously, unceasingly, to disentangle man from those meshes (alas! how numerous and how difficult to escape!) that beset the paths of our earthly pilgrimage, and ensnare our happiness, cloud the face, and weigh heavy on the soul—to suppress all those promptings of the grosser appetites, that would refuse, for the enjoyment of others, to sacrifice aught pertaining to self—to arouse the spirit from its sleep of indifference to the duties of life, and necessities of humanity—to proclaim no hollow truce with injustice and error, ignorance and vice, because from these arise the ills of existence, but with them to wage perpetual war —and, finally, where individual exertion is too weak

for the task, to band together spirits of kindred mould for the accomplishment of its high and holy designs—these are the objects, these the means, of the principle of love, the most sublime and complete personification of Deity it is permitted us to behold, his brightest revelation to man.

Let us go a little further into detail, and view it yet more, for it is ever lovely, and its loveliness palls not: let us list a few moments to the utterances of this divinest principle, for they lose not of their sweet and thrilling melody by repetition; and, perchance, while we thus linger over it, a chord within may vibrate in unison to the music of its voice, and our passionate devotion to its cause, receive yet additional strength.

Benevolence, like all other mental faculties, acts not singly, but in conjunction either with other sentiments, or the intellect, or both. Hence, it appears to us in a great variety of aspects. In some of the most prominent of these we shall endeavour to trace it. Beginning with the contracted sphere in which it is first developed, we shall endeavour to mark, as we proceed, the gradual widening of the circle of its regards, until, finally, it embraces the entire human family within the limits of its broad circumference.

How finely is its inward operation exhibited where the desire for self-elevation possesses the whole soul, that, in addition to the individual happiness it may thus secure it, it may be the better enabled to discharge the duties of human companionship, to do good by example, by practice! When, to effect this spiritual triumph, the higher sentiments struggle for supremacy, often defeated, perhaps, but still returning to the contest, strive to suppress in its earliest dawn every thought, expression, action, of unkindness, and to unfold every emotion of benevolence, give it expansiveness and embodiment in outward conduct. How exquisite the tenderness, how soul-felt the affection, toward the object of her fond solicitude, evinced by the mother, when the instinctive faculty that bids her cling devotedly to her offspring is strengthened and elevated by the sentiment of benevolence; and when, conjointly, they excite the intellect to discover and avoid those errors in practice

which would wound, where gratification and happiness were the anticipated results. How powerful is its influence in drawing yet closer the natural ties that unite the different members of the domestic circle, and surrounding them with another no less enduring! Here planted and fostered by conjugal tenderness, here reared by parental assiduity, here watered from the fresh gushing founts of fraternal and sisterly love, it buds, and blooms, and puts forth its leaflets, until it becomes a flower of rarest beauty, the most glorious of the mental creation; and transplanted thence into the world's wide garden, diffuses all around a rich odour of good works that fadeth not away, nay, not even with the source whence it issued.

Passing from the home to the social field of activity, we there find the sentiment of love producing results equally great, carried out by agencies, the contemplation of which excites in the mind no less pleasurable emotions. In the gentleness of manner, the mild sweetness of disposition it there manifests, we find the exhibition of a power, to which those founded on other and ruder bases must bow. It is a heart-joying and irresistible proof of the supremacy of love in the moral government of the universe, thus to find forbearance and forgiveness effecting more, and in an infinitely superior manner, than jealous irritability and revenge. In this extensive field of its operations, we find it forming friendships of a pure, elevated, and elevating character, that pass not but with existence, and adding a finer relish to those founded on other mental qualities; seeking to make known the amiable traits of character, the deeds of merit of others, yet refraining from speaking of its own; heedful of private reputation, only believing aught evil of others on the strongest evidence, only publishing it of absolute necessity, or solemn responsibility to society; ever inclining to judge mercifully, to extenuate, to veil.

There we find it distributing with no chary bounty to the wants of the unfortunate, often to the impoverishment of self, seeking them out in the abodes of penury and wretchedness, perchance of guilt; and, while relieving the more pressing demands of the body, not for-

getful of the deeper needs of the mind; exerting itself to soothe the feverish, and pour balm on the wounded spirit; administering those sovereign medicaments, suggested by the rich and exhaustless pharmacopœia of its pure promptings, to alleviate the pangs of inward anguish, and anxious to point out that path, which, if trod in the future, would lead from those pitfalls which have engulphed their happiness in the past. There, too, we find it pouring out its sympathy by the sick-bed, weeping with those who weep, yet not leaving them comfortless; seeking to instil the principles of virtue and self-respect into the minds of the erring and abased.

We will now contemplate it governing combined social exertions. To erect and endow asylums for the poverty-stricken, the diseased, the helpless, the aged, and by every means to aim at the melioration of the condition of mankind; to unfold the capacities, and give proper direction to the energies of the mind, by means of educational establishments; to propagate the great ideas of religion—Christianity, human brotherhood, and carry them into the bosom of every family, however humble in worldly estimation; and casting scornfully—nay, not scornfully, but sorrowfully—aside the contracted trammels of nationality, to bear these truths to far distant climes, and regions of gross mental shadow, bear them, in the true spirit of their teachings, without money or reward, save the blessedness of conscious benevolence of purpose; to endeavour to strike off the fetters of the slave, and place him in a more elevated position in society; to strive to emancipate all who are in political thraldom or mental bondage—that worst and most permanent of servitudes; to essay the acceleration of that period, transcending the golden age of fable, when, nor the gilded pageantry of war, nor the crushing iron of sceptres despotic, and legalized power of hoary injustice, shall avail to save them from universal reprobation and practical oblivion; to repress, by precept and example, and pledged union, the indulgence of grovelling appetites and sensual desires;—these are some of the grand and attractive features often exhibited by the combined and well directed exertions of the children of benevolence active in its holiest cause.

Once more—and this is the noblest form of its operation in relation to humanity—benevolence taking, for the most part, its first impulse towards universality from the desire of religious proselytism, gradually extends its aim, until it brings within the ample and commanding sweep of its vision every interest, material and mental, fleeting and ever-during, of every member of the entire human family; and the whole habitable earth is watered and refreshed by the rich outpourings of its earnest soul.

Who, sceptic or believer, can read that exposition of the manifestations of the sentiment under consideration, given by St Paul to the Corinthians—an exposition proving the poverty of human language to express our admiration of its intense beauty—without experiencing a transport of holy joy that there is a principle within him which responds to its sentiments, and delights to dwell upon its fervency and truth? Who hath ever risen from its perusal without renewed resolution to make his life a transcript of the writer's theme?

Endeavour not to chill the warmth of love by sneering when its efforts for human welfare fail of success! It is not love that fails. Say not that its exertions are ofttimes worse than useless, that it not unfrequently errs: love cannot err; for whatever may be the results of its endeavours to increase the sum of human felicity, still *love* prompted them. It is intellect, intellect alone, that may mislead in its designs to gratify love. Benevolence must ever strengthen itself, both in the individual and in society, by every effort it makes to increase happiness and diminish misery; and where it fails of its object, or its means produce results of an opposite nature to those desired, they lead but to renewed exertions and sounder judgment.

Yet in one other aspect would we view benevolence ere we have done; not that the subject has been completely unfolded, for that is impossible. Empty of its waters an everflowing fountain, prescribe limits to the infinite, and trace to its minutest ramifications that of which many of the more obvious features frequently remain undetected, and then, but not sooner, can we behold this sentiment in every point of view, and compre-

hend it in all the completeness and detail of its influences.

Benevolence has not attained the limits of its divergence even when all mankind are the objects of its regard; for there is a yet nobler field of illimitable expansion. God, it has been said, is love; and this, certainly, is that principle in Him which evokes our highest admiration of his character, and leads us to regard Him with a sympathy of soul, a warmth of chastened, holy, attachment (if we may so speak) which mere reverence may not inspire. It is that attribute we most delight to trace in the elder unwritten Revelation, in the later Scripture, in the moral government of the universe. It is that attribute which wins us to lean devotedly on His changeless goodness, with all the implicit confidence of children towards the unspeakably benevolent giver of their being; that enables us to look forward with well-grounded hope and faith to the issues of man's destiny, in the seen and the unseen, and the probable events of our own individual future, their originating sentiment and tendencies; and it is with beings, the embodiments of this principle, that we people that land of fadeless bliss, the crowning proof of His paternal love, whither our aspirations tend.

We have said that man alone cannot wholly absorb the feeling of love. Neither can time. The present is but a centre, whence proceed radii, linking our spirits to every manifestation of goodness in the past, to every developement of its agency we anticipate in the future, whether here, perhaps, when we have passed from earth, or in those higher spheres, where we shall put on the garb of immortality, and again join in soul-communion with "the loved, the lost, the mourned," with whom our spirits pant yet again to associate. But we have already much exceeded the limits we proposed for this article, and we must tear ourselves from a subject of vast expansiveness.

H. V. L.

WAR—PART II.

JEAN LA ROUX—A TALE.

Hid in the bosom of a lovely vale
In Gallia's southern clime; where clustering vines
Their luscious fruitage yield, and Nature fair
In gay and rich abundance, spreads around
Her beauties ever cheering, ever new;
" Where no rude sounds of War had e'er disturb'd
The peaceful scene." In this sequestered vale—
Of rural virtue and of rural bliss,
Of peace and peaceful arts the blest abode—
Lay a small hamlet; far remote from where
The pamper'd slave of Luxury and Pride
In thronged city bears a weary life.
In this fair spot, to love, to virtue dear,
In humble competence and sweet content,
A happy couple dwelt. An only son,
(The promised stay of quick advancing age),
And his own loved Maria, kind and fair,
Their eve of life beguiled with filial love.
It was the good man's wont, at balmy eve
To sit, mid Nature's loveliness and grace,
Beneath the grateful shade of towering trees,
And tell to listening bands of eager youth
The tales of bygone years; and o'er the soul
Of opening manhood oft would freely pour,
The rich experience of a well spent life.
While at each pause, fixed on his grandsire's knee,
A smiling lad in turn his love displayed;
And all elate, in childhood's happy hour,
With lisping tongue his little tale rehearsed.
On happier hours the fair sun never shone
Than graced this lovely spot. Nor aught was there
To mar their peaceful bliss; 'till Moloch's rites
Demand fresh victim's at the reeking shrine.
Oh most inglorious and accursed War!
What tongue can tell, what pen record thy deeds!
There's not a tie, sacred soe'er it be,
However hallowed by the dearest bond

That e'er doth knit fond hearts in union sweet,
Thou hast not riven in thy vengeful ire!
And thou, dread spirit, whose unhallowed power
Fitted half a world with wonder and dismay!
Whose meteor life with deeds of blood o'erflowed,
Save when the glorious light of holier thoughts
Illumed thy darkened soul—like the lone ray
The glow-worm sheds amid surrounding gloom—
But fallen on evil days, and evil times,
Nursed in the lap of War, thou else had been
Perchance, a blessing, not a curse, to man,
And, haply, in the world's bright annals shone
The avenger of th' oppressed. But now,
Alas! behold thy monumental pile—
Upraised on human rights, on broken hearts;
Washed with the widow's and the orphan's tear,
And stained with human blood—a beacon stands,
To warn from out the path thy spirit trod
The rulers of the nations; bidding them
Beware of War! the master curse of earth!—
Th' imperial mandate came; and through the vale,
Sacred to peace, to virtue and to love,
The conscript drum rolled forth its fearful tones;
Torn from affection's home, the fond embrace
Of her his soul adored, from parent, child,
From all the loved and loving ones of earth,
Stricken in heart and hope, forlorn and sad,
Young Albert went to brave the battle's rage.
No more bright health, the smile of peace and joy,
Played o'er the features of the good old man;
He walked the earth, as one not of the earth,
Nor having ought to do with earthly things.
His wandering thoughts would oft to distant lands
Take flight, and image to his tortured mind
The fearful dangers of a warrior's life.
And in the dreary stillness of the night,
Dreaming of battle's fearful, furious rage,
Oft, with convulsive start, his stricken soul
Poured forth the bitter cry, my son! my son!
Time rolled away; not so the old man's grief;
Bowed down with years, but oh! with sorrow more,
Time brought no balm, no solace to his soul.

The aged partner of his joys and griefs,—
Robbed of her soul's delight, an only son,
Wearied with hope deferred—at length sank down
And passed unto her rest. The widowed wife
Received her parting breath—her dying words;—
" Tell him," she said, " if e'er thou sees't him more,
Tell him a mother's latest words, her last fond prayer
Were breathed for him and his; and oh! preserve
For him a mother's blessing," Alas! on earth
She ne'er beheld him more. Her dim sunk eye,
Once beaming with intelligence and love;
Her grief-worn cheek, once beauteous as the rose;
Her shattered frame, her light and faltering step,
Proclaimed the hour of her departure near—
She died—her meek and trustful spirit fled,
" Where rumour of oppression and deceit,
Of unsuccessful or successful war,
May never reach her more!" In mercy spared
The pangs and trials of an orphan's life,
Her child, too, passed with her to peaceful rest.
Amid the desolation of his home
The weary, heavy laden pilgrim stood
Alone—yet not alone—his inmost soul
In secret oft communion held with Him
Whose will is mercy, and whose name is love!
He murmured not; although alas! for him
On this fair earth no tie, no charm remained—
Save that lone, sacred spot where buried lay
All that could die of virtue and of truth—
His hopes, fixed on the rock of ages, soared
To that bright sphere where tears and grief are not;
" Where the wicked cease from troubling and
The weary are at rest!" That better land
" Whose greensward hides no grave!" Yet to that spot,
(The earthly magnet of his stricken soul,)
As evening's gloom its deepening shadows cast
Athwart the beauteous scene, with tottering step,
Would poor La Roux repair to watch and weep,
And as the sun, mid clouds and darkness veiled,
Rayless and dim, now set beneath the sight;
In fancy he beheld his own sad doom,
As mid the gloom of sorrow's deep distress,

He sank into the grave. But when he felt
That on the morrow's dawn, that self same sun
In beauty and in glory would arise,
He checked th' unhallowed thought, and meekly prayed
That such might be the lot of him and his.
While thus absorbed in contemplation deep,
A youth of pensive mien approached the spot;
And, as would seem e'en by the garb he wore,
A warrior from the field of blood he came.
The hoary watcher started at the sight
His soul abhorred. With pale and quivering lip,
His eyes fixed wildly on the youth, he cried:
"What seek'st thou here? Why comest thou to disturb
The meditations of a poor old man;
Who robbed, by such as thou, of peace and joy,
Of wife, child, all, all that on earth he had,
One drop of consolation fain would sip
From out their clay-cold bed?" So spake the racked
And frenzied brain of poor La Roux! But e'er
The astonished youth could frame a meet reply
His tortured mind regained its wonted calm,
And thus, with look serene, and accents soft,
The old man trembling spoke. "I wrong thee friend,
Tis not through such as thou I mourn, alas!
My treasure lost, for on thy manly face,
Dark thought, expression stern and wild, as marks
The spoiler's brow, hold not their evil reign,
So placid and so peaceful are thy looks,
And so compassionate withal, that I
Could fain believe thou comest to soothe my woes
And o'er my heart to pour the balm of peace,—
Knowest thou my Son? doth he yet live? Oh speak!
Speak, if thou canst, some comfort to my soul
E'er these poor weary eyes are closed in death."
"Many alas! I knew," the youth replied,
"From home and kindred torn, and in the pride
Of hopeful manhood—scorning unholy thought,
Ungenerous and dishonourable deeds—
Were, by unhallowed power, and tyrant will,
Constrained to bathe their souls in human blood;
And to enhance ambition's mad career,
Bid murder foul and fierce reign undisturbed.

And one there was, with whom I journeyed oft,
And shared the midnight watch, the daily toil,
And all the horrors of the dreadful fray,
As side by side we stood! 'Twas at the fight
On fierce Marengo's plain,—e'er yet the field
Was lost or won, and while the embattled hosts,
Mid fearful carnage, each for victory strove—
He sank amid the strife. E'er I could raise
His drooping head, the clarion's call proclaimed
The last and fatal charge. The mighty shock
Of the advancing host at length o'erwhelmed
The stubborn foe. Pressed onward in pursuit,
To slay, or to be slain, (oh! fearful choice)
I left the loved companion of my woes,
Friendless and shelterless, to bleed alone.
The battle o'er, I sought him where he fell;
And e'er his bursting heart had ceased to beat,
I caught him in these arms. He spoke of home,
And friends; and charged me, if our native land
I e'er might reach, to bear his dying words
To those he loved; and then, with trembling hand.
He drew from out his breast—long treasured there—
This last fond token of his mother's love.
"If she still lives," he said with faltering speech,
"Tell her, that 'mid my toils and griefs, this book
Hath ever proved my solace and my stay;
That through the lonely watchings of the night,
The toilsome march, the battle's fiercest rage,
Its sacred truths upheld my sinking soul.
My guide in life, as now my hope in death!"
In speechless agony the old man stood,
As in his trembling hands the warrior youth,
Now placed the valued pledge. With straining eyes
He gazed upon the sacred page, and there,
In well known characters, he saw inscribed—
"To Albert, from his Mother." He spoke no more;
One look of pious trust he upward raised,
Then sunk into those arms which late upheld
His dying son. The grave, once more unclosed,
Received within its cold and narrow bed,
The last, lone relic of this hapless band.
In sad remembrance of departed worth,

The faithful friend raised o'er the sacred turf
One solitary stone, to mark the spot
Where lies poor Jean La Roux, the Victim of War.

W. Earl.

Birmingham.

RELIGIOUS OPINIONS IN INDIA—THE JAINS.

"The ancient religion of India, and, as Dhermia, a Jain Bramin, supposes, of the whole world was uniform; namely, *the worship of one God*, a pure spirit, indivisible, without form or extent, or any corporeal attributes, omniscient, all-powerful, possessing infinite wisdom, and *infinite happiness*. Absorbed in the contemplation of his own perfections, he interferes in no respect in the government of the universe, nor in terrestrial concerns. Having originally given to all things their appointed order, and course of action, having rendered punishment the inevitable result of vice, and happiness after death the sure reward of virtue; he leaves mankind to the consequences of their actions, and considers with indifference the complicated effects of good and evil upon earth, which necessarily arise from the operation of free will.

"After death the virtuous go to *Hoordwalæga* (Paradise) and the wicked to *Ashdalæga* (Hell) for a determined period, according to the measure of their actions upon earth; at the expiration of that period, they return again upon earth to a new state of existence, determined also by their conduct in the last; and thus to circulate through various transmigrations. But a superior degree of sanctity purifies the soul from the grossness of corporeal contact, and causes it to be reunited for ever with the divine spirit. The twenty-four Teertars or Saints of this religion have thus been deified, and they are worshipped accordingly, as being intimately and inseparably united with God.

"Although the fourfold division of castes prevails among the Jains, and they, like the ordinary Hindoos, have their Bramins; we are obliged, for want of more

convenient terms to discriminate the sects, by calling the doctrine of the latter that of the *Bramins*, and the former that of the Jains. To the Bramins the Jains attribute all the corruptions of the present state of religion; the fabrication of the four Vedas; the eighteen *Pooranas;* the blasphemous doctrine of the Trionourty, or three Gods, and the monstrous fables which relate to it; the Avatar of Vishnoo; the obscene worship of the Lingam, of cows, and snakes, of the sun, the stars, the planets, and the elements; the sacredness of the waters of the Ganges and other rivers; and the whole catalogue of modern superstitions. These corruptions, as the Jains affirm, did not take place at once, but have been gradually introduced; and, among them the crime of murder, in the sacrifice of animals, which, though less frequent now than at some former times, is still practised in the Eguiam. The Jain Bramins appear to have been the select objects of persecution; and in all Mysore, not above fifty or sixty families now remain. I have heard of none in any other part of the south, and the only temple where the rites of their religion are duly performed is in the small village of Mallyvar, of which Dhermia is one of the officiating priests."—*From Wilks's Historical Sketches of the South of Asia.*

THE EARLY PROMOTERS OF SUNDAY SCHOOLS.

To the Editor of the Christian Pioneer.

Sir,—It has afforded me no small gratification to find, that the various details which I have given from time to time, through the medium of your widely circulating miscellany, respecting the origin of Sunday schools, and their early history, have awakened a lively interest in the minds of the reading portion of the community, as is evidenced by the many communications relating thereto, which I have received since I commenced my researches; several of these have already appeared in your pages, and, with your permission, I will now proceed to notice some others which have recently been forwarded to me.

A much esteemed friend, who is not less distinguished for the kindness and urbanity of his manners, than for the talent and skill which he uniformly displays in the exercise of his professional duties, thus writes to me on 18th August: "If you are unacquainted with the fact, it might interest you to know, that, at the present time are living in the alms-houses at Handsworth, a man and his wife who were taught to read in a Sunday School at the Old Church Westbromwich, upwards of seventy years ago; I believe, during the time the Rev. Mr Stillingfleet held the living."

Being desirous of obtaining further particulars respecting this interesting fact, I visited the poor-house at Handsworth on Friday last, and inquired for William Simcox (for such was the name of the individual referred to) but, to my great disappointment, I learned from his son that he had been dead about five months. From the latter, however, and from his aged and bedridden mother (now in her eightieth year) I learned that William Simcox, who lived to the advanced age of *ninety-six years* received his education entirely, in the Sunday School, mentioned by my correspondent, *about eighty years since;* and that, subsequently to his marriage, being desirous to extend to others the benefits which he had himself received, he established a Sunday School in his own house, near Wednesbury Bridge, in the parish of Westbromwich, where, in the afternoons of each returning Sabbath, he taught his neighbours and their children to read. In process of time, his school becoming too large for the size of his dwelling, he removed with it to the original school in connection with the parish church, where he continued to teach as before. Mrs Simcox, it seems, was his third wife, and being so much younger than Mr Simcox, her knowledge of the facts related is chiefly based upon the circumstance of their having been frequently made the subject of conversation in her hearing, as also in that of her son. The poor old man, I am informed, retained to the last the full possession of his mental faculties, together with a vivid recollection of the occurrences of his younger days, and it is therefore much to be regretted that I had not an opportunity of conversing

with him on the subject of Sunday Schools, when I first commenced my researches into their origin, at which time he was alive and well. But the information I have obtained from his family, is sufficient to establish the fact, that a Sunday School existed at Westbromwich, under the auspices of the Rev. Mr Stillingfleet, about twenty years *before* the introduction of the system into Gloucester by Raikes, its reputed founder; and that the school was continued during the incumbency of Mr Stillingfleet's successor, Mrs Simcox (as she informs me) having herself been one of the pupils under that gentleman.

In a letter received from the editor of a well known monthly periodical which is held in high estimation, and to which I had contributed several articles on the Sunday School question, the writer says, "I was obliged by your rather singular communications respecting Sunday Schools, and shall thankfully receive the announcement of any further discoveries which your intelligent researches may make on the subject. I have seen, but forget where," (he continues) "a striking proof of the anger of the high church party at your success in digging out the truth, with regard to the origin of these schools. Truth in this, as in many other things, being accounted unfriendly to the hierarchy."

A writer in the *Christian Reformer*, in reference to my letters on the origin of Sunday Schools, observes, in a recent number of that work, "There has been much that was interesting in some of the late Christian Reformers, on the subject of the rise and progress of Sunday Schools, and respecting their original promoters, that makes me desirous to call the attention of some one, who has information and abilities, to bring forward and do justice to the names of two Welsh worthies, who, for Christian benevolence, originality of views, and zeal in promoting them, certainly deserve an exalted place among the teachers of mankind, though probably little known to English readers. As to the time, they laboured years before Mr Raikes of Gloucester, though I do not know that he profited from the plans that they practised; but I think some useful hints might yet be taken from them."

"The late Mr Peters," (continues the writer) in his '*History of the Progress of Religion in Wales*,' "mentions Mr Griffith Jones of Llandowrer, as having taken a prominent part in diffusing religious knowledge in the beginning of last century. He became very popular, and he administered the Lord's Supper to numbers, and they came from a great distance. He had service in the week before the Lord's Supper, and used to call on his hearers, after reading the first lesson, and asked if any person noticed any verse in the chapter that had been read; and if they wished for an explanation, he would expound such passages in a clear and intelligible manner. He likewise used to examine poor people, after the service, as to their religious knowledge; this circumstance made him acquainted with their great ignorance (for few if any could read) and led him to establish schools. The latter were supported from the funds raised at the communion service, and went on increasing in numbers and usefulness. Among Mr Jones's disciples was Miss Vaughan (afterwards Mrs Bevan) of Larn, a lady of fortune, who became an enthusiast in the cause of education. She established schools, and left property for their maintenance, which in this neighbourhood go under the name of Madam Bevan's school."

Before I conclude this letter, I cannot forbear giving some particulars of a Sunday School *fete* of a novel and very interesting kind, which I had the pleasure of participating in on 9th September. Having occasion to go to Liverpool a few days before, and hearing much of the festivities of Preston Guild, or the "Lancashire Carnival," as it has been termed (a general holiday which occurs once in every twenty years, in connection with the ancient charter of incorporation of that borough), I was induced to extend my journey to Preston, for the purpose of witnessing some of the public amusements, which are daily provided for the inhabitants during the *carnival week*. I accordingly went thither on the above-named day, and finding that it was intended to treat the pupils of the various Sunday Schools of the borough with an excursion on the Preston and Wyre railway, I joined the party at the station about noon, and was politely presented with a ticket by one of the superinten-

dants, which entitled me to accompany them. When the whole party was assembled, and had taken their places in the long train of open carriages provided for the occasion, a powerful engine was attached to the train, the signal bell sounded, and the entire cavalcade was presently set in motion, at the rate of twenty miles an hour.

To attempt to give your readers any thing like an adequate idea of the beauty, interest, and animation of the scene which the *cortege* presented to the spectators, as it emerged from the station, would be a vain and hopeless task. Let them imagine, if they can, a company of upwards of two thousand persons of both sexes, more than nine-tenths of them being Sunday scholars, closely packed, or rather wedged together, in seven and twenty long and spacious carriages, without seats, and decorated with from eighty to a hundred flags, banners, and streamers of the gayest colours, each bearing an appropriate motto or device, and accompanied by a band of music, which at intervals serenaded the party the whole way. And let them fancy that they see the animated faces of such a multitude of happy beings, and hear their joyous voices, now rending the air with loud and hearty shouts of friendly greeting to the crowded throng of spectators which lined every avenue and peopled every hill commanding a view of the line, and now sending forth, in measured notes, the harmonious hymn of praise and thanksgiving to their common Father in heaven. Let your readers, I say, imagine all this, heightened as its effect was by the dazzling effulgence of a noon-day sun, and by the lovely verdure of the smiling and richly wooded landscape which bordered our path, and they may possibly form some faint conception of the surpassing grandeur of the spectacle, and of the feelings with which I found myself a delighted participator in a *fete* at once so unexpected and so entirely new to me.

The lapse of an hour brought us to the place of our destination, the newly built town of Fleetwood,* situated at the mouth of the river Wyre, and at the north-

* This singular and very interesting place, is so named in honour of the spirited proprietor of the estate, Sir Hesketh Fleetwood, Bart., M. P. for Preston.

western extremity of a point of land jutting far into the sea, and commanding the entrance to a fine harbour, which promises no slight commercial advantages to the growing population in its vicinity. The approach of such a large and gay party soon attracted the notice of the residents and visitors of Fleetwood (for it is already become a fashionable watering-place), and a great concourse of persons quickly assembled to witness the arrival of the train. The children of the various schools, as they quitted the carriages, formed themselves into a procession; and, headed by their respective teachers, and accompanied by the band of music, they marched to an extensive area behind the town, where, standing in a compact body under the resplendent canopy of heaven, they commenced singing some hymns which had been printed and distributed among them for the occasion, and which were now given out *seriatim* by one of the attendant ministers. They afterwards dispersed in groups, and wandered along the fine and ample beach, which, bounded by the blue, majestic, and sparkling ocean, commands the vast expanse of Morecambe Bay, and the romantic region of the lakes, visiting in turn the Rotunda, the pier, the quay, and the various other objects of interest which present themselves in all directions. At five o'clock, according to a previous arrangement, the different schools repaired to their respective places of rendezvous, where they were regaled with tea and plum-cake; and in about an hour afterwards, the entire party again assembled at the railway station, from whence we set out on our return to Preston, the whole way being enlivened by music, singing, shouting, and every possible demonstration of delight. The shades of evening gathered round us soon after we commenced our homeward course, and being detained for a full half hour on the road, waiting for another train to join us, we did not reach Preston until eight o'clock; but I am happy to say that, notwithstanding the crowded state of the carriages, and the tender age of a large proportion of their inmates, not a single accident occurred to mar the pleasure of the trip; and I think I may venture to affirm, that the Preston Sunday School *fete* of the 9th of September 1842, will be remembered with

delight by every individual of the party during the remaining term of their earthly career.

I feel that an apology is due to you, Mr Editor, for the length to which my letter has extended; but as the details which I have given may possibly interest some of the many friends of the Sunday School system among the number of your readers, I trust I shall be excused. —I am, &c.

THOMAS CLARK, Jun.

BIRMINGHAM, 1842.

PHILOSOPHY A REAL WANT AND NECESSARY PRODUCT OF THE HUMAN MIND.

By VICTOR COUSIN.

(*Translated from the French.*)

[IT is not expected that all the views contained in the following pages will meet the unqualified assent of every reader. When the purpose of the author leads him over so extensive a field as that of human consciousness and human history, different judgments on his conclusions may reasonably be anticipated. Had the art of the analyst presented the subject in detail, the limits would then have been narrowed within which variety of opinion may have place; for most minds can more readily appreciate differences, than look through these to the fundamental unity which lies concealed under every variety of form. But the author whom we now introduce to our readers is remarkable for nothing more than his bold and sweeping generalizations. Yet, when genius, after penetrating into the recesses of the soul and exploring the history of the world, has blended together the elements it found there into one great whole, which it offers to our view lighted up by its own inspiration, are we to avert our eyes from the picture because some of the details appear in a different order, or under another colour than that in which we have been accustomed to view them? Surely not. We should rather examine whether our own system may not be in some

respects imperfect, and remember, that "the true philosopher is of no party in the world, that he apologizes for nothing, because he condemns nothing, but strives to comprehend all."—Tr.]

In entering on a general survey of the history of philosophy, I may be met at the very outset with this objection,—that all my reasonings are founded on a hypothesis which many will be inclined to dispute, viz. that the history of the problems and schools of philosophy is not a record of arbitrary imaginations, that philosophy is not the product of a vain reverie, but the necessary development of a real want of the mind. We must first of all come to an understanding on this point. Is philosophy only a tradition of chimeras, first brought to light by the reveries of some men of genius; spread abroad in the world, propagated and upheld by the authority of their example? Or is she the legitimate daughter of humanity? Does she belong exclusively to Plato and Aristotle, or to the human mind itself? Is she only a caprice and luxury of thought, or has she a foundation in the nature which is common to us all? Is she consequently entitled to a place in the circle of human knowledge? Is her history a serious thing? The examination of this preliminary question will form the subject of this lecture. We must know, in the first place, whether we have been led here—you, by vain curiosity, I, by simple habit, or if our common efforts are really directed, not to torment ourselves more or less ingeniously with chimeras, but to satisfy a want more elevated indeed, but yet as real as any other, and inherent in the very constitution of humanity.

As soon as man arrives at consciousness of his own being, he finds himself in a world foreign and hostile to him, the laws and phenomena of which seem to stand in contradiction to his own existence. To defend himself, man is gifted with intelligence and liberty. He cannot subsist, he cannot live, he cannot respire for two minutes in succession, but on condition of foreseeing, of having known these laws and these phenomena, which would crush his frail existence did he not gradually learn to observe them, to measure their power,

and to calculate their return. With his intellectual capacities successively developed and well directed, he obtains a knowledge of this world; with his liberty, he modifies it, changes it, remodels it for his use; he sets limits to deserts, hollows out rivers, levels mountains; in a word, in the course of ages he effects that succession of prodigies which now strike us with but little astonishment, because long habit has accustomed us to the feeling of our power and its results. The first man who, to the shortest distance from his person, measured the space which surrounded him, counted the objects which were present before him, observed their properties and their action—that man created and set forth the mathematical and physical sciences. He who, in the least degree, modified the obstacles which lay in his way, created industry. Add ages together, mature this feeble germ by the accummulated labours of generations, and you will have the world of to-day. The mathematical and physical sciences are a conquest of human intelligence over the secrets of nature; industry is a conquest of liberty over her forces. The world, as man found it, was foreign to him; the world, as the mathematical and physical sciences and industry in their train have made it, is a world like unto man, recreated by him in his own image. In fact, look around you, and you perceive little else than a reflex of yourselves; everywhere you find the form, more or less degraded and enfeebled, of human intelligence and liberty. Nature has only made things, that is to say, existences without value; man has changed the works of nature, and, in giving them form, he has at least stamped upon them the impress of his personality, elevated them to the likeness of freedom and intelligence, and thus communicated to them a part of the value which resides in himself. The primitive world is but a base, a material for the labour of man; all the original value which analysis can allow to it, lies in the possibility that man may turn it to account. This is its highest destiny; as it is the destiny of man, I mean in his relations with the world, to assimilate this nature as much as possible to himself, to change it, to cause the liberty and intelligence with which he is endowed to pervade it and shine

through all its forms. Industry, I repeat, is the triumph of man over that nature which tends to invade and destroy his being, but which now falls back before him, and is remodelled in his hands; it is nothing less than the creation of a new world by man; it has no limits but those of the power of thought; its end is the entire absorption of nature in humanity. Political economy explains the secret, or rather the details of all this, it follows the footsteps of industry, which themselves follow the progress of the mathematical and physical sciences.

I hope that I shall not be accused of injustice towards the mathematical and physical sciences, towards industry and political economy. But I would ask, are there no other sciences than mathematics and physics? Is there no other power but that of industry? And does political economy exhaust our intellectual capacity? Mathematics and physics, industry and political economy, have one and the same object,—*the useful*. The question is, therefore, changed to this—is the useful the only want of our nature, the single idea to which all the other ideas which are in intelligence may be referred, the only side on which man regards all the objects around him, the only character which he recognizes in them? No: it is a fact that among the various actions to which the different relations of men give birth, there are some which present another character besides that of useful or hurtful, *i. e.* that of *just* or *unjust*; a new character as real as the former, and which produces new results, as certain as those of the former, and still more admirable.

The idea of the *just* is one of the glories of human nature. Man perceives it immediately, but he perceives it only like a flash in the profound night of primitive passions; he every moment sees it violated and effaced by the necessary disorder of passions and conflicting interests. That which we have been pleased to call natural society is but a state of war, where the right of the strongest is the law, and where the idea of justice scarcely intervenes except to be trodden under foot by passion. But at last this idea also enters the mind of man; and it harmonises so well with that which is most intimate within him, that it soon becomes an im-

perious want to realize it; and as before he modelled nature anew on the idea of the useful, so here, in place of primitive society, where all was confusion, he creates a new society on the foundation of a single idea,—that of justice. Justice embodied, is the state. The mission of the state is to make justice respected by force, according to an idea implied in that of justice, viz. that injustice should be not only repressed, but punished. Hence a new society, civil and political society, which is nothing but justice in action, by means of that legal order which represents the state. The state takes no account of the infinite variety of human elements which weltered in the confusion and chaos of natural society; it does not embrace man as a whole; it considers him only in his relation to the idea of the just or the unjust; that is to say, as capable of receiving or committing an injury,—that is to say again, as capable of being hindered or of hindering others either by fraud or by violence, in the exercise of their free and voluntary activity, in so far as that activity is itself inoffensive. Hence, all legal duties and all legal rights. The only legal right is to be respected in the peaceful exercise of freedom; the only duty (I mean in civil society) is to respect the liberty of others. Justice is no more than the maintenance of reciprocal liberty. The state does not then restrain liberty, as has been said, it developes and secures it. Moreover, in primitive society all men are necessarily unequal, by their wants, their sentiments, their physical, intellectual, and moral faculties; but before the state, which regards men only as individuals, as free beings, all men are equal, liberty being equal to itself and the only type and sole measure of equality, which, beyond it, is but a resemblance, and therefore a diversity. Thus, equality the fundamental attribute of liberty forms, with liberty itself, the foundation of legal order, and of this political world, which in the mutual relations of men, is a creation of human genius more marvellous still than the actual world of industry contrasted with the primitive world of nature.

But human intelligence goes yet further:—It is an incontestible fact that, in the infinite variety of exter-

nal objects and of human actions, there are some which appear to us not only as useful or hurtful, as just or unjust, but likewise as *beautiful* or *deformed*. The idea of the beautiful is as inherent in the human mind as that of the useful, or that of the just. Ask yourselves before a vast and tranquil ocean, before the harmonious outline of a mountain-range, before the masculine or graceful form of man or woman, before a trait of heroic devotion. Once struck with the idea of the beautiful, man seizes upon it, frees it from material forms, extends, developes and purifies it in his thought; and with the aid of this idea which external objects have suggested to him, he examines anew these objects themselves, and he finds them, on a second inspection, inferior in some respect to the idea which they have suggested. As the beneficent forces of nature appear to us at first associated with frightful and disastrous phenomena, which conceal them from our sight; as justice and virtue are but fugitive rays of light in the chaos of primitive society; so, in the world of form, beauty only shews itself to us in a manner that in revealing, veils and disfigures it. What an obscure, equivocal, incomplete shadowing forth of the idea of the infinite, is a vast ocean, a high mountain, that is to say a great volume of water, a great mass of stones! The most beautiful object in the world has its faults, the most charming figure its blemishes. By how many mournful details is it still allied to earthly imperfection! Heroism itself, the greatest and purest of all beauties, heroism looked closely into, has its miseries. Everything that is real is mixed and imperfect. All real beauty whatever it may be, grows dim before the ideal of beauty which it reveals. What does man now? After having renewed nature and primitive society by industry and laws, he remodels, upon the idea of the beautiful, those objects which have suggested that idea to him, and he reproduces them still more beautiful. Instead of stopping at a barren contemplation of the ideal, he creates for it a new world, which reflects beauty much more faithfully than primitive nature. The beauty of art is superior to natural beauty by all the superiority of man over nature. Let it not be said that this

beauty is but a chimera, for the highest truth is in thought; that which bests reflects thought is that which is most true, and the works of art are thus more true than those of nature. The world of art is quite as true as the political world, or the world of industry. Like these, it is the work of the intelligence and liberty of man, exercised there upon a rebel nature, and untamed passions, here upon unpolished beauties.*

Imagine a being who had assisted at the beginning of the universe and of human life, who had seen the external surface of the earth as it came forth from the hands of Nature, and all the beauties of these ancient days; who had seen the fair forms which Nature then presented, and heard the sweet sounds to which she then gave utterance; a being, in fine, who had assisted in the drama of the primitive world, and who now returned amid the prodigies of our industry, our institutions and our arts: would it not seem to him, when in his astonishment he could no longer recognise the ancient abode of man, that a superior race had passed over the earth and changed it.

But this world, thus reconstructed by the power of man, this nature, which he has formed anew in his own image; this society which he has re-ordered on the principle of justice; these marvels of art with which he has thrown enchantment over life, are not sufficient for him. His thought stretches beyond and behind this world, which he beautifies and regulates; man, all powerful as

* This passage, somewhat paradoxical at first sight, will be better understood, if we bear in mind that the estimate here made has exclusive reference to our sense of the beautiful. The superiority claimed for the world of art over that of nature is only the award of the æsthetic faculty. But the feeling of beauty, of whatever order, does not exhaust our admiration of nature. That admiration has another element, quite independent of our feeling of the beautiful, the pleasure, namely, which natural objects inspire, solely *because they are natural*, because they present to us a vivid and abiding image of quiet, spontaneous being, with its springs of action and its objects of desire all lying within itself,—at once the most remarkable contrast to the changing and unsatisfying aims of man, and the model by which his dreams of the future perfection of his own being are suggested.—Tr.

he is, conceives, and cannot but conceive, of a power superior to his own and to that of nature, a power which undoubtedly is manifested only in its works, nature and humanity; which can be contemplated only in its works; which can be conceived of only in connexion with its works; but always with the reservation of superiority of essence, and absolute omnipotence. Confined within the limits of this world, man can see nothing but through its media and under its forms; but even through those media and under these forms, he irresistibly supposes something which is to him the substance, the cause, and the model of all the forces, and all the perfections, which he perceives in himself and in nature. In a word, beyond the world of industry, the political world, and the world of art, man conceives of *God*. The God of humanity is no more separated from the world, than he is concentrated in the world. A God without a world is to man as if he was not; a world without God is an enigma, incomprehensible to his thought, and to his heart an insupportable burden.

The intuition of God, distinct in himself from the world, but revealed in it, is natural religion.* But as man has not rested satisfied with the primitive world, with primitive society, with natural beauty, neither does he stop at natural religion. In fact, natural religion, that is to say, the instinct of thought which pierces beyond the world towards God, is only a beam of light, marvellous but fugitive, in the life of the natural man; which illumes his soul, like the idea of the beautiful, the idea of the just, the idea of the useful. But in this world every thing tends to obscure, to distract, to mislead the religious sentiment. What does man now? That precisely which he has done before; he creates for the use of the new idea which rules within him, another world than that of nature, a world in which,

* The phrase "natural religion," is not used in contrast to "revealed religion," but expresses the inward sense of religion, as distinguished from its outward manifestation in religious rites, whether those rites are only the natural expression of the feeling, or are supposed to be of divine appointment themselves. So a little farther on, the word translated "worship," *le culte*, is employed to signify the outward ceremonial of religion, not the inward reverence of the soul for the Infinite and the Good.—Tr.

abstracted from every thing else, he sees only his divine character, that is, his relation with God. The world of religion is *worship*. In truth, it is but a powerless sentiment of religion which rests satisfied with a weak, vague and steril contemplation. It is the nature of every thing strong to develope, to realize itself. Thus, worship is the development, the realization of the religious sentiment, not its limitation. Worship is to natural religion what art is to natural beauty, what the state is to primitive society, what the world of industry is to that of nature. The triumph of the religious intuition is in the creation of worship, as the triumph of the idea of the beautiful is in the creation of art, as that of the idea of the just is in the creation of the state. The world of worship is infinitely superior to the ordinary world. 1st, Because it has no other object but that of recalling the idea of God to the mind of man, while external nature, besides its relation to God, has many others which continually distract feeble humanity from the contemplation of the divine; 2d, Because it is infinitely clearer as a representation of divine things; 3d, Because it is permanent, while, to our inconstant regards the divine character of the world becomes at every instant enfeebled, or even entirely eclipsed. Worship by its speciality, its light, its permanence, recalls man to God a thousand times better than the world. It is a victory over common life higher yet than that of industry, of the state, or of art.

But on what condition does worship effectually recall the thoughts of man to his Maker? On the condition inherent in all worship, that of presenting the relations of humanity and of the world to God, so obscure in themselves, under external forms, under vivid images, under symbols. Arrived there, without doubt humanity has attained a great elevation, but has it reached its impassable boundary? All truth, by which I mean in this place all the relations of man and of the world to God, is contained, I believe, in the sacred symbols of religion. But can thought rest satisfied with symbols? Enthusiasm, after having had a glimpse of God in the world, created worship; and in worship it has but a glimpse of God still. Faith attaches itself

to symbols; it contemplates in them that which is not really there, or which, at most, is there only in an indirect and distorted manner; it is precisely the perfection of faith to recognise God in that which visibly does not contain his presence. But enthusiasm and faith are not, cannot be, the ultimate steps in the development of human intelligence. In presence of the symbol, man after having adored, feels the necessity of *giving an account of it* to himself. Giving an account, that is a word pregnant with important meaning. On what conditions, in truth, do we give an account? On one only: of decomposing that of which we would give account, of transforming it into pure conceptions, which the mind may examine in detail, and on the truth or falsehood of which it may pronounce. Thus, to enthusiasm and faith, succeeds reflection. Now, if enthusiasm and faith have poetry for their natural language, and breathe themselves forth in hymns, reflection has dialectics for its instrument; and now we enter a world quite different from that of symbolism and worship. On that day when man first reflected, *philosophy* had its beginning. Philosophy is nothing else than reflection on an extended scale, reflection with the train of processes which belong to it; reflection elevated to the rank and authority of a method. Philosophy is little more than a method; there is perhaps no truth which belongs exclusively to her, but all belong to her by this title, that she alone can give account of them, try them by examination and analysis, and convert them into ideas.

Ideas are thought under its natural form. Ideas may be true or false; they may be corrected, developed, &c.; but they have this peculiarity, that they possess an immediate significance for thought; that, in order to be intelligible, they have no need of anything but themselves. In some cases, it may be necessary to present them in a certain order, but their combinations do not change their nature; they are of different degrees, but at their lowest degree as at their highest, they constantly preserve their characteristic, which is to be the adequate form of thought, that is, thought itself, self-comprehensive and self-intelligent. Now, thought comprehends only with itself, as at bottom, it comprehends

nothing but itself. It was only itself that it comprehended in the inferior spheres which we have traversed; but it did so imperfectly, because it only perceived itself under a form more or less unfaithful; and it does not comprehend itself perfectly until it re-appropriates itself, and accepts itself as its own object.

Arrived there, it has reached its limit. In truth, it cannot go farther, for with what could thought surpass itself? It could only be with itself.

Thought cannot, then, transcend the limit which we have set to it, but it necessarily tends to reach it; it aspires to lay hold of, and study itself under its essential form: so long as it has not attained to this, its development is incomplete. Philosophy is this complete development of thought. Undoubtedly, there are bad, as well as good philosophies, as there are different forms of worship, as there are defective works of art and imperfect forms of government, as there are bad systems of industry and physics. But philosophy, *as such*, is nevertheless, as much as religion, art, government, industry, and science, a special and real want of the human mind, a necessary result which does not proceed from, and is, consequently, not dependent on the genius of this or of that man, but on the genius of humanity itself, on the progressive development of the faculties with which all men are endowed. Let those who are wounded by philosophy not cast the blame upon her, let them accuse humanity and him who has formed it; but let *us* rather congratulate ourselves that we belong to a race so privileged, so marvellously gifted, that in us thought may press onward with continual advancement, until it has laid hold upon itself, and perceives only itself everywhere and forever.

In ideas, we behold the only proper objects of philosophy, they are the world of philosophy. And let it not be supposed that ideas represent something else, and that it is in consequence of their resemblance to that which they are meant to represent, that we give them credence. Ideas, it has been proved, represent nothing, absolutely nothing but themselves. A contrary opinion would imply that the invisible is the representative of the visible. Ideas have only one character, that of

being intelligible—I even go farther, and say that there is nothing else intelligible—that they alone, often indeed unknown to us and under every variety of form, they alone receive our assent. Philosophy is the worship of ideas and of ideas only; it is the last victory of thought over every casual form and every foreign element; it is the highest degree of intellectual freedom. Industry was an enfranchisement of nature; the state a greater enfranchisement; art a new progress; religion a still sublimer advancement; philosophy is the last enfranchisement, the last step in the progress of thought.

Try to change the order in which I have successively presented to you the different spheres we have traversed; you cannot do it. Without industry—without a certain security on the side of the external world, without government, without the subjection of primitive passions to the yoke of laws, all regular exercise of thought is absolutely impossible. A contrary opinion would imply that reflection goes before enthusiasm, and philosophy before art. The artist cannot have possession of his own secret; in becoming philosopher he ceases to be artist. It is the same with religion; in her sacred images, in her august teachings, she embraces all truth, nothing is wanting, but all is there under a mysterious twilight. It is by faith that religion attaches herself to her objects, it is faith which she excites, it is to faith she appeals, it is the merit of faith that she desires to obtain for humanity; and it is in truth a merit, a virtue in man, to be able to believe in the invisible through the medium of the things which are seen. But analysis and dialectics succeed to symbols and mysteries. The rational form is necessarily the last of all.

This form is also the clearest. Without doubt, ideas are obscure to sense, to the imagination, to the soul; sense sees only the external objects to which it is related, imagination has need of images, the soul of sentiments. But if all apparent truth is there, the evidence of that truth is only there on condition of another evidence in the recesses of thought, which guarantees the first. Only in this case the internal evidence is feeble, it does not attain to knowledge of itself;

while philosophic evidence which is born of reflection, is, and recognises itself as, the ultimate evidence, the sole authority. Philosophy is the light of all lights, the authority of authorities. In truth, those who would impose a superior authority upon philosophy and thought, forget that one of two things must happen; either philosophy does not comprehend this authority, and then this authority is to philosophy as if it was not; or philosophy does comprehend it, converts it into an idea and accepts it on that ground, and then it is herself that philosophy takes for her standard, her guide, her ultimate authority. Having thus proclaimed the supremacy of philosophy, let us hasten to add, that she is essentially tolerant. In truth, philosophy is absolute intelligence, the absolute explanation of all things. To what then can she be hostile? Philosophy does not wage war with industry, but she comprehends it, and refers it to principles which govern those on which industry and political economy are founded. Philosophy does not oppose jurisprudence, but she raises it to a higher sphere; she creates the spirit of laws. Philosophy does not deprive art of its celestial pinions, but she follows it in its flight, measures its capacity and its end. Sister of religion, she draws powerful inspirations from an intimate union with her; she profits by her sacred images and her sublime teaching, but, at the same time, she converts the truths which are offered to her by religion into her own substance and her own form; she does not destroy faith, she brightens and fertilises it, and gently raises it from the twilight of symbol to the noon-day splendour of pure thought.

I have now endeavoured to show that philosophy is a distinct, certain, permanent, indestructible want of the human mind. I have proved it by a rapid examination of the fundamental requirements of the mind. I shall further proceed to demonstrate the truth of this position in another way. I shall consider the human mind in its visible image—history; and I trust that I shall be able to show you that philosophy, being an inherent want of the mind, has never been absent from any epoch of humanity, but has accompanied it through the whole course of its development. W. S.

(To be continued.)

PRIESTLEY AND CHANNING.

To the Editor of the Christian Pioneer.

Sir,—In my last communication to you, inserted in your Number for November, I had occasion to notice a certain contrast between the writings of Priestley and Channing. Annexed are some farther thoughts in continuation. Yours truly, Christophilus.

The genius of Priestley was more intellectual—his tastes and habits ever in favour of logical and critical compositions and investigations. The genius of Channing delighted more to expatiate upon moral ideas and sentiments; and had a tincture of imagination and poetry in his style—at least of a moral enthusiasm and warmth, which we do not look for or find in such cool reasoners as Priestley. This constitutional diversity of character might partly be the result, and partly the cause, of that choice which other circumstances induced them to make of the subjects which engaged their attention. As Unitarians, Priestley's attention was taken up with the assertion and defence of those abstract doctrines and criticisms which formed the ground of his separation from the Orthodox Faith. He had to fight with the weapons employed by his opponents, and meet them on the accustomed field of polemical controversy. His genius was calculated for that service. Channing, although a decided Unitarian, was one of the modified school of Price—as regards the special topic of the person of Christ—and like others of that school, or like Price himself, might consider himself as a *moderate* on the subject of what was then, and what is sometimes yet, called the Socinian Controversy. But independent of any influence which this circumstance might have had at first, the more advanced period in which he flourished—the taste of the age—and his own constitutional disposition—all led Channing to prefer the moral aspect of religion to the metaphysical and critical, and to endeavour recommending it to the hearts and cultivated tastes of the public, by beautiful illustrations and

analogies, more than to their intellectual faculties, by dry arguments and learning.

It is a maxim with Unitarians, as professed Rationalists in religion, to bow implicitly to the authority of no man, therefore, they will allow me thus to speak freely of their two greatest authors; but, after all, it is not in human nature, especially in collective bodies, to be altogether uninfluenced by a deference for the authority and example of great men. Hence among these (the Unitarians) some are influenced more by the authority and example of Priestley, others by Channing.

In the order of time, this occurred naturally to be first and most in favour of Priestley—but it was equally natural for Channing's influence to succeed, and during this transition, individuals would be affected differently by their constitutional dispositions and otherwise, to follow Priestley or Channing. Be this as it may, in particular cases and degrees, there is in point of fact two schools of Unitarianism easily distinguished by attentive observers, though not acknowledged by, or taken notice of among themselves as a body. The first, that of Priestley, having the priority in point of time, and perhaps the majority in point of numbers (although I am not sure of that), but at any rate it was so. The second school, that of Channing, gaining ground, more adapted to the age, and of a more Catholic spirit. The principal distinction between them lies in the estimate and the regard they have for the character of Christ. They agree together on one point, and differ alike from the popular orthodox opinion, in holding that whatever wisdom and power and goodness distinguished Jesus from the other sons of men, it was derived from and subordinate to the Almighty Father—for which doctrine they think with all Unitarians, that we have the most express testimony which language can convey, in the terms Jesus himself most frequently, or rather more generally used on the subject. But Priestley was of opinion that the character or person of Christ had no existence before the qualifications and mission of Jesus of Nazareth. Channing was partial to the idea of pre-existence. I think it proper to notice this fact, because it may, in the opinion of some, have contributed to the

greater favour which Channing has met with in these latter times, than Priestley did in former times. In the view of persons attached to polemical divinity, this would of itself make Channing appear the more *moderate* of the two divines, as Price was considered in the days of Priestley—*i.e.* in the first of age of Unitarianism. But, for my own part, any preference which I may feel in favour of Channing, does not rest upon his opinion concerning the pre-existence. It is to the moral and intellectual and spiritual character of Christ, and to the superior attention it received from Channing, to which I wish to point notice. That is a thing which may be understood and valued independently of any opinion we may entertain about the constitution of *his person*, as it has been called. This was Channing's own idea, and here was a real difference between the two. Priestley attached a high importance to his theory and opinion about the simple humanity of Jesus, therefore treated it somewhat in the spirit of a sectarian and polemic. Channing, attaching no great importance to the particular theory of pre-existence on the topic of the person of Christ, was therefore more charitable, more catholic, and more ready to devote his mind to other views of his character, provided they were not inconsistent with the primary doctrine of the Divine Unity, on which his judgment was clear and decided.

Perhaps some of your readers may ask what is my authority for ascribing these views to Channing? I do not recollect that he has treated on the subject expressly in any of his publications, but his opinions may be gathered from the general style of his remarks on sundry occasions, when he speaks of the moral character of Christ. I have before me, however, a private letter, in which he expressly mentions his views; and as a key to the more general and desultory remarks in his publications, perhaps some extracts from such private document may interest your readers.

"I cannot accord with the theory you refer to (respecting the person of Christ). I have always inclined to the doctrine of pre-existence, though I am not insensible to the weight of your objections. * * * My mind has been turned from the controversy about

Christ's person, as it has been called, although I acknowledge its importance. His spirit, his distinguishing moral attributes, the purposes of his mission,—these topics are so interesting as to draw me from controversy. On these, I am happy to find so much accordance between us."—*Extract from a letter of Dr Channing, dated 31st March* 1832.

Now, these practical views of the character of Christ, expanded and illustrated as they are, by such discourses as Channing has published on "The internal evidence of Christianity," and on "The love of Christ," give us a far more lively, impressive, and amiable idea of what Jesus was, than all the conceits of scholastic theologians about his supposed eternal generation, his essence or substance being the same with the Father's, yet distinct, not made, nor created, but begotten, incomprehensible, one of three Almighties in a certain sense, while there is only one Almighty in another sense, &c. &c. We can have no practical conception of character or relation to us, from the accummulation and wire-weaving of such definitions. They do not present us with the image of a moral being, having a claim on our love, our faith, and confidence. If the Christ of the schools has any such moral claims, they arise from other circumstances —from his sufferings, his actions, and his offices, displayed on the earth, and not drawn from the mystery of eternity. Accordingly, in the Athanasian Creed, after attempting to define the faith as consisting in specific views of these abstractions, it has to fall back upon the history of what Christ was and did on the earth, after the manner of the more ancient creed, called the Apostolic, and which, we may remark, is just an abstract of what Jesus did and suffered in the world.

In this way, even the orthodox are obliged to take up views of the character of Christ, to which the unsophisticated mind of man will respond; but this is in spite of their own peculiar system and taste, which is all in favour of the metaphysical ideas. But Unitarians can take up the moral and spiritual views of Christ's character with more advantage and consistency, being unfettered by the mysticism of the metaphysical theology. This Channing has done, not indeed systemati-

cally and designedly, in reference to the question as regards the merits of orthodoxy, but substantially and successfully in the way of appeal to the better sentiments of our nature, and the capabilities of the subject.

Thom and Martineau have incidentally done the same thing; and this style of treating the topic of Christ's character is gaining ground. This is as it should be; but it might promote the progress and effect of the movement, if its advantages were more considered, and the means of promoting it farther discussed. The contrast between the genius and writings of Priestly and of Channing is one instance in which the subject can be illustrated; and the greater popularity and acceptableness of the latter among other denominations of Christians than the Unitarians, is a proof of the success by which the prevalence of his method and taste might be attended.

SLIGHT SKETCHES OF SCRIPTURE SCENES AND CHARACTERS.

(*Continued from Vol.* xvi. *p.* 516.)

NO. III.—RESTING AT BETHANY.

He seeks not yet Ephraim, that city of the wilderness, which shortly afterwards sheltered his persecuted head from the fury of the priests; but proceeding onward, in the calmness of an untroubled conscience, through those terrific mountain solitudes, the haunt of the robber and the murderer, he has reached the stately Jericho,—Jericho, second only in the splendour of her renovated palaces to Zion, the city of the Great King,—Jericho, at that period crowned with palms, blooming with roses, and shedding her precious balsam on the air;* now, alas! like the proud Jerusalem, once more

* "So highly prized was the balsam that, during the war of Titus against the Jews, two fierce conflicts took place for the balsam orchards of Jericho, the last of which was to prevent the Jews from destroying the trees, that the trade might not fall into the enemy's hands. The gardens were taken formal possession of as public property; an imperial guard was appointed to watch

level with the ground, a few paltry huts alone marking her doubtful site, her groves and gardens desolate.*

The fall of heathen Jericho, with the safety of one of her daughters amidst the general overthrow, stands on ancient record, a witness to the power of faith in Israel's God. The city which arose on these devoted ruins,† was to be yet more noted for the joyful word of salvation to the penitent "son of Abraham," and for the gentle voice of pity at her gates, that bade the trusting spirit receive its present recompense in that outward vision, which was but an emblem of the better light within.‡ Those whom Rahab's hostelry had sheltered, brought a message of woe and destruction; the roof of the scorned tribute-gatherer was to be honoured by one who brought tidings of gladness and peace, and by listening to whose mild tones of invitation, the haughty priests and Levites among whom Zaccheus dwelt, might have received a far higher deliverance than did their forefathers of old, by the sevenfold trumpet clang, which laid those ramparts prostrate before the armies of Israel. A greater Saviour, a more triumphant leader, than Joshua the sun of Nun, is here. It is "Jesus of Nazareth," the anointed of heaven, "who passeth by." Here,

over them, and it appears that the emperors increased their size, and endeavoured to propagate the plants. The imperial care has been unavailing, not a root nor a branch of the balsam tree is now to be found in all Palestine."—*Scripture Herbal, by Maria Callcott*, p. 32.

* "Mr Buckingham has shewn great reason to regard the village of Rihhah, generally supposed to be Jericho, is not on the site of the ancient city, the ruins of which, he says, are three or four miles nearer Jerusalem. The modern village consists of about fifty mean houses, surrounded with a fence of prickly pear. The country round Jericho was deemed the most fertile part of Palestine, and abounded in palms and roses. It yielded, too, great quantities of the opobalsamum, the balsam, or balm of Gilead, so rare, and so much valued in ancient times, that it sold for double its weight in silver. At present, there is not a tree of any description, and scarcely any verdure around the spot."—*Carpenter's Dissertations*, p. c.–ci.

† See Luke, xii. 54. Luke, xviii. 42.

‡ See Josh. vi. 26; 1st Kings, xvi. 34.

however, he lingers not—it is the city of the priests;* they who love Jesus, those whom he loves, peculiarly loves, are not here; and it is not "to-day" that he "abides" at that afterwards so favoured house.† Some miles yet onward, through that wild region, and he has arrived at that so sacred, that so often traversed mount. He ascends it; his face is towards Jerusalem—but he stops short—he has entered the small and quiet town of Bethany, where, separated, by the verdant slope of Olivet and the Valley of the Kedron, from the hum and stir of the great city, its pride and its corruption, its vain parade, its hypocrisy, its jealousy, its malignity, the Master so often sought refreshment, in the bosom of a few faithful friends, instead of entering where hatred and calumny assailed him on every side, and "malice and wickedness in high places" returned him only evil for the good, which was continually pouring from his lips, or displaying itself in acts of pure, disinterested love.

And now, behold him once more sheltered under that friendly roof, distinguished among the few which were ready to shelter his, alas, too often houseless head—houseless, because ingratitude and persecution followed his steps of beneficence, and hunted him from place to place, and bigotry refused to unbar her doors to him who called on all men to worship the One Universal Father in spirit and in truth; houseless, too, because he, the Son of Man, the sharer and representative of all the bitter woes and trials of this our infirm and mortal state, as well as of its higher affections and capabilities, had no home where he might long remain in indolent repose and inactive meditation, whilst his brethren, the sons of men, were not only suffering, but sinning, yielding to temptation, and acting contrary to their nobler

* "It was one of the cities appointed for the residence of the priests and Levites, of whom it is said that twelve thousand dwelt there at the period of gospel history."—*Carpenter's Dissertations*, p. ci. This shews how in keeping with facts is the description of the priest and Levite in the parable, as "*going down from Jerusalem to Jericho*;" and is one of the many incidental vouchers for the truth of the gospel records, as originating in the scenes which they pourtray.

† Luke, xix. 5.

faculties. His home was in the rude desert, or on the stormy lake, or on its wild shore, or on the lonely mountain in the cold dews of night, pouring out his soul in prayer; or on the parched and sandy highway in the burning heat of noon, or in the busy throng of the crowded market, or in the dwelling of the hated tribute-gatherer, or in the presence of sorrow and repentant sin, or by the couch of the dead; wherever his mission of love to mankind, and the accomplishment of his Father's work, might call him.

Now, however, a short interval of repose is granted him. In Bethany he is sure of welcome, and of respectful attention and entertainment from the three pious and affectionate hearts, linked together in love for each other, and in tender reverence for him who also "loved them."

With joyful haste the mistress of that dwelling has given the greeting to her honoured guest; already, "on hospitable thoughts intent," eager to testify her delight at his presence; and scarcely waiting to hear the well known converse she has so often relished, she is busied with her household cares. With hurried step, and a brow where anxiety is mingled with pleasure, she proceeds with earnest assiduity to prepare the apartment, to arrange the couches, and to furnish forth such a repast as she considered suitable to the character of her guest,—no, not to the character—had she thought more of that, she would have acted differently; but an entertainment suitable to her own feelings of what she owed to the friend and counseller of her family, the prophet and teacher of her people, the great anointed Saviour of the world.

But hark! his words of truth and grace are already sounding in the ears of his delighted auditors; for although he here rests his wearied frame, and his overwrought spirit also finds the relaxation which it needs from his more public labours, rendered yet more arduous still by the contradiction of sinners; yet is he not on that account the less engaged in His Father's business; but in the moments of more familiar converse and unreserved communication, still pours forth his full soul of pity and wisdom; still dwells on the rich,

free love and compassion of that gracious Being, who had sent him forth in mercy to mankind: still avails himself of every passing incident, to give the kind encouragement, the gentle admonition, the word of comfort to the broken hearted, and of forgiveness to the penitent.

Here, in the bosom of this virtuous family, there needs not the same upbraiding for despised and neglected privileges, which had so lately called forth the stern, but pathetic condemnation on the proud cities of the Galilean hills, their towering dizzy height at once the emblem of their pride and of their fall.* No, here he was received, acknowledged, and obeyed, as the beloved of God, the chosen Son, "who should come into the world," who was destined from remotest time, to appear before it as its leader on to glory and immortality. He needed no more than to be thus received in the fulness of sincere and simple faith. That was the root of the tree of life. He knew that all else would follow in its course; that the branches of wisdom would shoot forth, and the blossoms of hope would bud, and the fruits of holiness ripen in their season; although in different degrees of perfection, according to the strength of the stem which supported them. Yes, though all might not alike apprehend his words and office, yet if all alike loved, and through him approached, that Being whose character he expressed, and whose authority he bore, they all had within them a germ that should never perish; it might be hidden for awhile in the bosom of the earth, but it should at length spring up, and its top should reach to the utmost heaven.

Here, then, he dwells familiarly on the hopes and prospects of his mission,—his heart filled with exulting gratitude to the Father, who had made him the minister of good to men; and who had through him revealed himself to the humble, childlike spirits, who, as yet, few in number were not ashamed to own their weakness and errors, and to come and learn of the beloved Son how to find rest unto their souls. Here, too, whilst

* Luke, x. 13–15.

lamenting with pathetic tenderness the blindness and obduracy which rejected him; and looking forward with a boding spirit, moved even to tears of anguish at the prospect of the woes preparing for the daughters of Jerusalem; and of the wars and bloodshed and unholy strife, which the perversion of his ministry of peace would bring upon the earth; and forgetting in that thought the bitter sufferings which must shortly be his own lot, his far-reaching view would stretch onward to the glory beyond, when those woes having worked out their consummation, should have passed away; when his followers, strengthened and perfected by trial, sanctified through the truths which he had held and taught, should partake also in the holy triumphs of their master, in that victory over ignorance and sin and death, that conversion of the whole world to God,—which had been laid up, not for him only, but for them, and all their faithful fellow-labourers, in the counsels of the Father of Eternity ere yet the ages began their course.

MIRIAM.

(To be continued.)

MONTHLY RECORD.

FEBRUARY 1. 1843.

DIED on Friday, December 9, in his 82d year, deeply lamented by his friends, and tenderly beloved by his numeroua family, the Rev. Robert Kell, for many years the respected minister of the Old Meeting-House, Birmingham. He was ever the firm friend of civil and religious liberty, and adorned by piety, zeal, and charity the office of the Christian pastor. The religious hope which had guided and sustained him through life, and enabled him to be the means of extensive usefulness to others, cheered and supported him in his dying hours, and he calmly "fell asleep in Jesus."

THE

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SLIGHT SKETCHES OF SCRIPTURE SCENES AND CHARACTERS.

(*Continued from p.* 96.)

NO. IV.—THE FAMILY AT BETHANY.

As the Saviour speaks, behold one sister, with her gaze intently fixed on the heaven-wrought expression of his countenance, then again cast on the ground in deepest contemplation, drinks in the precious word, which falls "like dew upon the tender herb:" whilst Martha, the equally affectionate, but over anxious Martha, albeit well pleased, and desirous with her calmer sister to hear the words of wisdom from lips which she too reverenced as the oracles of God, lets slip the golden moment. She half pauses in her course, as she moves hastily by the place where he is seated, half turns her ear to listen: he is discoursing of holiness, of happiness, of heaven, * * * * * but she may not stay—the provisions for the repast are come, and require her careful eye, her tending hand. We know not precisely what might furnish forth that feast, but there, perhaps as on great occasions only, might be the savoury meat, a portion of the tender calf, or the young kid, served up with butter* and milk from the flock; and the cakes of fine wheaten flour, and the parched corn, and the rich spices, the curds, and the honey and the oil; and wine, the pure blood of the grape; the clusters of raisins, and the cakes of figs, the dates, and the almonds,

* Or rather probably *ghee*, similar to the Indian preparation, butter not being a production of those countries.

and the pomegranates, with the fruit of the vine and the olive from the neighbouring mountain heights, or the gardens of Gethsemane below,—many though not all of these, or other usual accompaniments of an eastern feast might be there—there in profusion; more in all probability than either the circumstances of the entertainer warranted—more we may rest assured, than real hospitality required; more we know than was suited to the wishes of the guest, or the exigency of the time: the brief period during which he might yet sojourn with them or any upon earth, and impart to them of that imperishable food, and of those pure streams of ever springing life, which, through him, descended on mankind from the Fountain of Eternal Being. * * * *

But lo! still seated at the honoured Master's feet, after the manner of eastern scholars, is one in an attitude of most profound attention; her ear closed to every sound but what those lips, so revered, may utter; her head resting on her hand; her look upturned to heaven, as if already beholding there the glories of which he tells; or seeking there the nearer presence of that Infinite One, that all-gracious Parent, whom the lips of the Beloved Son delighted to reveal. The world and the world's cares may pass by her, but she heeds them not; its busiest whirl, its most distracting scenes, would have no power to disturb the deep complacence that reigns within her soul.

It is Mary, the younger sister of Bethany, younger, probably at least in years, though more advanced in spiritual life. There is a look of grave intelligence, yet a soft and feminine grace, a dignified repose, cast over her whole bearing, more eloquent than many words. She is surely one of the most faultless characters of her own sex, that appears on the Scripture page—a model for a Christian woman. It is not that we are told so in a long and elaborate description of her virtues; but we feel that it *must* be so. The few slight touches given, the simple facts recorded to her honour, speak volumes to our hearts. They are as eloquent as her own "expressive silence." She is not one of over-ready, officious speech; nor of boastful, noisy profession; but her worth is seen in action; in calm and holy waiting

upon God; and in respectful homage and attention to His delegated messenger: and to crown the whole, she has received from him the praise that shall never die while the world remains, and his gospel stands;—assuring us that all she had done was "well;" and that in the duties she was beheld fulfilling, she had not in reality neglected any which truly deserved the name. Her praise is not "of men," but "of God."

And see how every turn of that expressive face answers to the various emotions of gratitude, awe, and holy joy, awakened in her breast, by the knowledge of the wonders of mercy which have tracked the path of the Great Teacher, who has honoured their abode with his presence; and who condecends to hold with them the familiar and confidential intercourse of friendship. She has heard how he has lately shed the light of heaven on the sightless eye, and on the yet more darkened chambers of the mind: and her own eye beams with a yet clearer and serener light, from the conviction that he who could do this is indeed the Saviour of the world. She hears that he has spoken peace, not only to the raging winds, but to the yet more fearful tempests of the soul; that when reason was unseated from her helm, and the shattered fragments of intellect have been dashed in wild confusion to the earth, *his* voice has wrought instant harmony; and the disordered spirit, haunted by the fear of imagined, unseen powers of evil, has been bowed in fervent thanksgiving before THE ONE ONLY MIGHTY, ONLY GOOD.

She has heard, too, how at his bidding the solitary widow has again clasped to her bosom the son of many tears, her only solace through her remaining pilgrimage: and how the young daughter of Jairus, when she had drooped even as the tender flower falls before its time, at the breath of the rough north wind, had, at the touch of that kindly hand, sprung from her death-like sleep; and how as the re-awakened tide of life flowed afresh through her exhausted frame, she hastened to render her accustomed services of love to the fond parents who believed that they wept over her bier. As Mary muses upon this, she half turns towards her beloved brother, with a look of tender solicitude, as if almost uncon

sciously anticipating the possibility of the same powerful aid being ere long needed on his behalf. He, with the frank, earnest, and confiding, yet modest and respectful manner of one who feels that he is admitted to the privileges of friendship, with a mind of gifts and excellencies, (and in this case, *how* vast and peculiar the distance!) of gifts and excellencies far beyond its own, but will not abuse the favour, is discoursing eagerly with his venerated Lord on the nature of the commission received by him from the Father—the hopes which it enkindles—the doubts which it resolves, the sorrows which it heals—the forgiveness which it promises—the happiness which it assures: and his cheek burns with a generous indignation, as he thinks of the hindrances which crossed the path of this Messenger of good: of the opposition which he meets with from the rulers of the people; the malice and persecution of the sanctimonious Pharisee, whose injustice and oppression, hypocrisy and pride, were rebuked by his disinterested benevolence, his unassuming simplicity and meekness; and who, when the people themselves were ready to acknowledge the finger of God in the voice and acts of His mighty prophet, cursed them in their heart, and forbad their homage.

The eye of Lazarus kindles as he speaks; and his slender frame appears to tremble with an energy almost beyond his strength, whilst his sister watches for a moment with instinctive fear, the feverish excitement and powerful emotion in one so frail, that the first attack of disease might surely lay him with the dust. But her look as quickly turns with an expression of appealing confidence from the brother to the friend who so "loved" him; and whose power is limited only by a Father's purposes of wisdom and of mercy. Her heart is reassured; her features assume their wonted calm; and her thoughts their holy meditation on the words of Jesus.

MIRIAM.

(To be continued.)

HAS PHILOSOPHY HAD A HISTORICAL EXISTENCE, AND WHAT HAS THAT EXISTENCE BEEN?

FROM "INTRODUCTION GENERALE A L'HISTOIRE DE LA PHILOSOPHIE."

By VICTOR COUSIN.

(*Translated from the French.*)

(Continued from p. 86)

I HAVE now endeavoured to justify philosophy: I have proposed to myself to prove that philosophy was not the dream of a few individuals, but the necessary development of a fundamental want of human nature. I have interrogated human nature; I have passed in review all those wants which constitute it, all those general ideas which preside over its development; the ideas of the useful, of the just, of the beautiful, of the holy and divine; and besides these, I have found also the idea of the true, of the true in itself, taken not merely in this or that degree and in its inferior forms, but in its highest degree and under its purest form,—that form which thought in its freest flight cannot surpass, because it is precisely the essential and adequate form of thought. I have established, 1st, That these different ideas are not illusions, but facts—facts which are attested by the authority of consciousness, and which consequently may be regarded as real elements of human nature; 2d, That it has no other elements; that there are no more than these which I have enumerated; that these exhaust the capacity of human nature; 3d, That there are no fewer; that is to say, that these are simple, indecomposable, irreducible the one to the other; 4th, That if they are not contemporaneous with each other they are simultaneous, and once formed, coexist together indestructibly, and constitute the essence and eternal foundation of human nature; 5th, That in the order of their development the philosophic element necessarily comes last; 6th, That the philosophic element is superior to all the rest, superior in

this, that under its apparent obscurity it conceals all true light; that although specifically distinct from any other element, it extends to all others, and embraces them all; that in embracing it governs them, and governs because it explains them, without being itself explained by any of them, without being susceptible of explanation by any other thing than itself.

Such are the results given by a rapid examination of human nature. To obtain these results, what have we done? We have observed, described, enumerated the real facts which we have found in the soul, without omitting any or supposing any; then we have observed their relations—their relations of similarity and of dissimilarity; lastly, we have classified them by these relations. This is analysis applied to the soul, that is, psychological analysis. I think that the results given us by this analysis cannot be disputed; but do they possess all desirable clearness? The psychological method is the triumph of philosophy itself: this method has already acquired an incontestible rank and authority in science, which is every day extending; but is it not possible to add to this method another, not more certain but more luminous, which, without ruling over the first, may confirm it? I will explain. What is this psychological analysis? It is the slow, patient, minute observation, by means of consciousness, of facts concealed in the depths of human nature. These facts are complicated, fugitive, obscure, scarcely to be laid hold of because of their profoundness: the consciousness which is applied to them is an instrument of extreme delicacy, a microscope applied to infinitesimals. But if human nature is manifested in the individual, it is also manifested in the species. And of what is it composed in the species, if not of the same elements as in the individual, with this difference, that they are developed on a greater scale, and are consequently more visible? The development of the human species in space and time is history. I say the development; for there is no history of that which is not developed. And what is the idea implied in that of development? The idea of progress. All history, then, implies a development, a progressive advance. But what is the

progressive development of the human species in history? Civilization. As many elements as exist in human nature and in the individual, so many shew themselves in the species, so many are developed in history and civilization. It is unjust, as has already been said here, much better than I can repeat it,—it is unjust to characterise civilization by this or that particular point of view. To characterise it by any exclusive point of view whatever, is to desire that civilization should not reflect humanity completely; or if we are consistent, it is nothing less than to mutilate human nature on one side or other. The unity of civilization is in the unity of human nature; its varieties, in the variety of the elements of humanity. All that is in human nature, then, passes into the movement of civilization. I say all that is fundamental in human nature; for it is the virtue of history to throw aside all which is not necessary, essential and fundamental. It belongs only to that which is true to endure and leave behind a sure memory of itself. That which is only individual shines for a day and is then extinguished for ever, or stops at biography. Nothing endures but that which is necessary; and history occupies itself only with that which endures, that which, in enduring, becomes organised, developed, and attains to a historical existence. Thus, as human nature is the material and base of history, history may be called the judge of human nature, and historical analysis is the decisive counter-proof of psychological analysis. For example, if by psychological analysis you have found an element in the individual consciousness, which you do not find in history, that is to say, an element which has not been developed by the entire species during two, three, four thousand years, I should strongly advise you to doubt the reality of this element; or if you find in history an element which your psychological analysis has not given you, I should counsel you to recommence this analysis. In a word, the testimony of internal observation precedes that of history, but the testimony of history is its guarantee. History is the representation of human nature on a great scale; and that which is scarcely discernible in the depths of consciousness,

re-appears in history in distinct and brilliant characters.

After having interrogated the one, I proceed to interrogate the other. I have endeavoured to shew that philosophy has a real and incontestible existence in consciousness. I proceed now to inquire whether it has had a historical existence; for if philosophy has not yet attained to such an existence during three or four thousand years, it runs a risk of never attaining it. But if we find that in history, in the progress of civilization, philosophy has always had its existence along with the other elements of human nature,—if it is there developed exactly in the same manner as in consciousness, —if it sustains the same relations with the other elements of civilization which we have seen it sustain with the other elements of consciousness,—then we shall be sure that we do not occupy ourselves with chimeras, we shall feel that we tread upon solid ground in our further progress; we shall have both internal and external facts upon our side. Now, absolute truth is the identity of these two orders of truth.

Let us inquire, then, if philosophy has had hitherto any historical existence, and what has been that existence.

It is not to be expected that I should here trace a complete picture of civilization, I only seek if in a corner of that picture I can find philosophy; I consider civilization only on this side. But where to commence? I shall take the liberty of commencing history by history. Commonly history is begun by hypothesis; we seek the history of religions or societies, for example, in the savage state, in states which historical criticism cannot reach; it is in the darkness prior to all history that we seek the light which is to illume the actual history of civilization. I shall take a quite different course. I shall set out from that which is, to discover that which has been, to arrive at that which was at first, and beyond which history and criticism furnish us with no memorial. Modern history, then—whence has it arisen? It is clear that something preceded it, and I need not go the length of proving that its actual and well known roots are in the Greek and Roman world; all testimony

justifies this affiliation. And this world of classical antiquity, does it not also pre-suppose an anterior world? Is it not evident that before the Greek and Roman world, there was a world which humanity had traversed before arriving at Greece and Rome? It is well known that if the roots of the modern world are in classical antiquity, those of classical antiquity are upon the shores of Egypt, in the plains of Persia, and on the heights of Central Asia. It is evident, in a word, that the East has preceded Greece. Testimony carries us this length. Does it carry us beyond it? And who has any secret memorials of that which was before the East? I declare, for my part, that I know no other civilization before that. It is with it, then, that we must commence. Was there, or was there not, a philosophy in the East?

The oriental world is vast, it comprises many different elements which must not be confounded with each other, and which in their diversity constitute the whole life of the oriental world. But all these diversities have their harmony; and the oriental world, taken as a whole, has its fundamental character, this character is *unity*. All the elements of human nature are in the East, and they are there in colossal proportions; but indistinct, dependent on each other, wrapped up in each other. The state of envelopment of all the parts of human nature in each other,—such is the character of the East. It is the characteristic of the organic infancy of the individual; it is also necessarily that of the infancy of the human race. In truth, neither industry nor art has been awanting in the East. Remember that here was Babylon and Persepolis—there not only the pyramids, but the temples of Upper Egypt, Saide, and Thebes; lastly, the gigantic monuments of Upper Asia. Neither were laws awanting there; so little were they wanting, that under them the race has been nearly stationary. The idea of religion is, as it were, the central idea of the East; art, government, industry, all are formed upon religion, for religion, by religion. Examine the arts of the East, you will find no individual character or aim. The state is an avowed theocracy; all the laws, civil and political, are at the same time religious laws; and industry is itself entirely

in the service and under the government of religion, since those codes, at once political and religious, trace out beforehand both its course and its limits.

In such a world as this, what manner of existence could belong to philosophy? It must necessarily submit to the common condition, it must be wrapped up in the other elements which we have distinguished, and particularly in that one which reigns supreme over all the rest—the religious element.

In the East, philosophy has in general been the reflex of religion. It cannot be said that in Egypt and Persia philosophy has had any independent existence. These two great countries have left more sculptured than written monuments, a sure testimony of the stage of civilization to which they had arrived, and of the strict dependence of thought upon its external form, which still prevailed there. In India, it is true, more independence was manifested. Nevertheless all Indian philosophy appears to me little else than an interpretation, more or less free, of the religious books of that country. It is now admitted that all the philosophical systems of the Indians are divided into two classes, the orthodox and the heterodox systems, which is equivalent to saying, that the Vedas take the precedence of philosophy, as the foundation of all truth, authority of authorities, light of lights, and that the human mind had scarcely any other ambition than that of understanding the Vedas more or less distinctly. At a later period, without doubt, after the Buddhist reformation, and particularly in China, philosophy detached itself from religion much more than formerly. China seems like a world apart in the East. But as the Buddhist monuments, either Indian or Chinese, are yet little known in Europe, or at least have not come into circulation in the profane or philosophical world, I am compelled, until M. Abel Remusat shall have published his great work on the history of the Buddhist religion and philosophy, to limit myself to the materials which are in my hands, and these materials scrupulously examined, appear to me, in general, to manifest a symbolic and religious character, under which I recognise a beginning of philosophy.

If, in the oriental world, the condition of the existence of all the elements of human nature was their envelopment in each other, it follows that philosophy must have been subject to this condition; and, at the same time, since human nature was there in all its elements, and philosophy has a place in human nature, that it has also had a place in the East, only this place has necessarily been great in appearance, but in reality very small. It is by this cause that two quite contrary judgments may be pronounced on the East. The man accustomed to modern analysis, in casting his eyes on the sculptured, or even on the written monuments which remain to us of the oriental world; struck with that symbolic character which they display throughout, and which we have yet but imperfectly deciphered; comprehending but little of all this, is induced to regard this great symbolical apparatus as the product of an imagination, grand, indeed, but irregular and extravagant; and then this ancient eastern world is accused of being nothing more than a mass of ridiculous superstitions. We forget that in the East, too, there were living men, and that every time that we thus pass judgment upon a civilization which has lasted so long, and which still endures, we pass judgment on a great period of the history of the human race. On the other hand, when we read attentively the poetical and philosophical monuments of the East, and, above all, those of India, which are now beginning to be known in Europe, we discover so many truths, and truths of so profound a nature, which contrast so strongly with the poverty of results with which European genius has rested satisfied in these latter times, that we are tempted to cast ourselves on our knees before the genius of the East, and to recognise in the cradle of humanity the home of the highest philosophy. This, too, is an error; truth is one thing, philosophy is another; it is in this distinction that all true knowledge of the soul and of history is to be found. Not only no epoch of humanity, but not even a single individual, the first not more than the last, has been defrauded of his inheritance of truth. In fact, if you suppose that the last alone has possessed it, you raise a terrible problem which it is not in your power

to solve. What do you with the first? You must destroy him or place him in relation with his species. Why should he not have had the same truth which later ages have acquired? Is it his fault that he has come first? Why then was truth, and by truth I mean not this nor that interesting conception, but the most essential conceptions; why I say, were these necessary truths denied to him? No, they have not been denied to any; the first man has possessed them as well as the last comer of the human race, but not in the same manner. There is no privilege, there are no castes in humanity. Man is equal to man, and the only difference which exists, which can exist between men, is the difference of greater or less, that is to say a difference of form. A shepherd, the poorest of shepherds, knows as much of himself, of the world, of God, of their relation, as Leibnitz did, but he has not the secret, the ultimate interpretation of his knowledge; he has not given an account of it to himself, he does not possess it under that superior form of thought which is called philosophy. It is the same in the East. Although independent philosophy, I repeat, has not been wanting, yet, we must admit, that it has not been given to the first period of civilization to possess truth under that free and philosophic form which was reserved for the second.

In the East, all is enveloped; philosophy has an existence there, like all the other elements of humanity, but under the condition of envelopment; this is the general character of its existence, though with important symptoms and even beginnings of separation. That which was enveloped was destined to be developed. The world takes a step in advance, civilization descends from the centre of Asia, across the plains of Asia Minor and the Nile, to this admirable Mediterranean basin, and upon the shores of Greece. The Mediterranean and Greece are the empire of freedom and of movement, as the high table land of the Indian-Chinese world is the empire of immobility and despotism. I say of immobility and despotism, and without anger. It was necessary that the cradle of the world should be firm and stedfast, that it might be able to support all the ulterior developments of human civilization. Daughter

of progress, Greece is herself necessarily progressive; this is the first step of civilisation; with her liberty on a great scale has its beginning. In Greece are all the elements of human nature as they were in the East; they are there, but under a new condition, under the condition of the general character of the Grecian mind, which is *movement*. Everything here becomes developed, and consequently all tends to separation; on this theatre of motion and of life—industry, government, art, religion spring forward independently on their course, without any one of them being able to excel or surpass the others.

The wonders of Grecian industry are familiar to all. It spread over nearly the whole of the then known world. The laws of Greece and Rome (for the Greek and Roman world is one and the same), do still indeed bear a religious character, but they are nevertheless infinitely more independent of religion than the laws of the East. For example, read and compare the laws of Menou and the Roman laws. In the laws of Menou nothing is progressive, for that would imply that the religion of an age might be progressive; religion cannot advance but under the condition of being transformed, of being destroyed. In order that the Roman laws, which were constantly modified, should be capable of such modifications, it was necessary that they should possess a character much less strongly marked by religion, although the religious character, I repeat, was not wanting, especially at their origin. As to art, who does not know the contrast between the arts of Greece and those of the East? The East possesses little painting, or none at all, for the coarse and trifling representations to be found at intervals upon the monuments which have reached us, appear to me only an absence of painting, or painting in its rudest infancy; little sculpture, much architecture; that is to say, the art of the East represents that which is fixed and impersonal, while Grecian art, which besides architecture, has much sculpture, and even a very considerable portion of painting, represents chiefly that which is personal,—man. The religion of Greece is more anthro-

pomorphic than that of India, as Grecian art is more personal. Anthropomorphism* is an immense step. It is superior to the religions of nature with all the superiority of man over nature, and the passage from the symbols of nature to anthropomorphic symbolism is a great step towards the enfranchisement of thought.

Philosophy follows and necessarily ought to follow the same course as all the other elements of civilization in Greece. Since there existed a greater degree of liberty in the operation of the other elements, there ought to be still greater freedom in philosophy; we shall see.

The roots of Greek and Roman civilization are perfectly oriental: language, writing, alphabet, industrial and agricultural processes, mechanical arts, primitive forms of government, the early methods and characters of art, primitive forms of worship, all are oriental; it is upon the foreign foundation that the Greek mind is developed; it is from thence it has set out to arrive at that original and admirable form, which is called by the distinctive name of Grecian form. It has been the same with philosophy. Her first inspirations, and perhaps even at a later period, some fortunate communications, have come from the East, but her development is entirely Greek. In Greece, as in the East, philosophy has begun by mingling with religion. It has subsequently passed from ceremony into mysteries. Mysteries were originally the triumph of a liberal understanding. In fact, there are to my mind, in those mysteries themselves, explanations, very rude indeed, and very far removed from what philosophical explanations afterwards became, but at least attempts at explanation; attempts to give an account to a certain extent of the visible representations of worship. Incredible as it

* Anthropomorphism—*the representation of divinity under a human form.* Among the Persians, natural objects, the sun, moon, the earth,—or the elements—fire, water, winds,—were the objects of adoration; the Hebrews were forbidden to worship the likeness of any visible thing; the Egyptians represented their deities under the forms of animals, &c. But the Greeks invariably clothed their Gods in the attributes and shape of man; their mythology is a theatre for every variety of human character and every grace of human form.—Tr.

seems, it is from these mysteries that philosophy has come forth. The first Grecian philosophers had travelled in the East, and had been initiated into the mysteries.

After many attempts, more or less successful upon different points of Greece, philosophy at last reaches the capital, and establishes herself there; there in the bosom of ever-growing enlightenment, and in the centre of the rapid progress of the Grecian mind, she throws aside every symbolic form, and at last assumes her own.

We know with certainty the memorable period when this great event was accomplished, that is to say, when it was manifested openly and took possession of the Grecian world. In the third year of the 77 Olympiad, or 470 years before our era, Socrates was born.

Socrates is an eminently historical personage. In truth he represents an idea, and that the most elevated of all, the idea of philosophy; that is to say, of reflection in itself; not of reflection applied to this or that object in particular, but to all; not of reflection resulting in this system or that, but freely developed, presiding over all systematic results, seeking, I would almost say, for none. There is no Socratic system, but there is a Socratic spirit. Socrates did not teach particular truths; he has not left his name attached to any particular theory. What, then, has he done? Without being himself a sceptic, he doubted, and he taught others to doubt. He addressed himself to the mechanic, to the legislator, to the artist, to the minister of religion, to the sophists, and he demanded an account of their thoughts. It was by analysis that he enriched the mind and made it fruitful; he only required of himself and demanded of others, that they should understand themselves, and make themselves understood of him. To understand one's-self, to give an account of one's thoughts, to be intelligible, to know what we say and what we think, this was the the aim of Socrates, a negative aim indeed, but it was not the end of philosophy, it was only its beginning. What has been the result? Socrates has produced, not a system, but an immense movement, a movement of reflection; and as reflection may proceed in a right or wrong direction without ceasing to be re-

flection, as it may attain to bad as well as good results, we see here the explanation of this singular phenomenon, that in the Socratic school we find Aristippus as well as Plato, Epicurus as well as Zeno; all of whom lay claim to be considered legitimate disciples of Socrates, and all with equal right. All, in fact, have this point of union, that they reflect, that they make free use of thought, that they strive to understand themselves. Now they understand themselves each after his own way, that is, differently; this was from the first inevitable, nay it was an advantage, for far from being a rupture, it was a richer development of the only true philosophic unity, that of free reflection.

Ten centuries have been necessary to exhaust the Socratic movement; it is the glory of this great man that he has given his name, not to this or that moment only, but to the whole of this immense progress, and that with respect to form he has been as much the father of the last philosophers of the sixth and seventh centuries, as of those who came forth from his own hands. The philosophy of Socrates had many vicissitudes. After having come forth with violence, as is commonly the case, from the bosom of religion, it returned there under the auspices of men who had known it longer than Socrates had done, and who in coming back, to a certain extent, into harmony with mysteries and with religion, knew perfectly what they did. And they were not philosophers the less on this account. Why? Because they knew what they did, because because they did what they desired to do, it was their reflection itself, that is to say, the philosophic idea, which led them where they consented to go. Thus the Neoplatonic School, most legitimate offspring of Plato, came to terms with that pagan symbolism which put Socrates to death. Those who defended expiring paganism and fought along with Julian, were the disciples and successors of the men who came forth from the school of Socrates, and who after having lost their master by the well known catastrophe, had great difficulty in saving themselves from a similar fate. That which these rejected by reflection, those accepted on the same authority; and now we have glanced over

the great whole of Grecian philosophy, from the year 470 B. C. till the year 529 of our era, under the consulate of Decius, when, by a decree of Justinian, the last philosophic school was closed in the same Athens where the first was opened; so that we know perfectly, for we always know what is really important for us to know, the beginning and the end of this great movement.

W. S.

(To be concluded in our next.)

NATURE IS GOD.

What, then, is Nature? Is it simply matter, without life, without mind, thought, and intelligence? This is what Atheists profess to believe, and that all the beauty and order in creation is the effect of chance. But the united voice of the whole universe proclaims a principle superior to lifeless matter.

Nature is that which always existed, which is self-existent, underived, and universal, existing in every part of unbounded, infinite space. Nature, therefore, must be God himself. He alone is self-existent and underived. He alone is an infinite spirit, present through all the regions of boundless infinite space. He, therefore, is essentially Nature.

The material universe, therefore, is not Nature, but that which Nature has produced: "The work of an Almighty hand." "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth; for he spake and it was done, he commanded and it stood fast." "Lift up your eyes on high, behold who hath created all these things, who bringeth forth his hosts by number, who calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth." "By faith we understand that the worlds were framed by the word of God; so that the things that are seen were not made of things which do appear." That is, the material universe was not framed of matter which existed, but brought into existence by the almighty power of the Creator, who gave it those laws and that vitality, which caused the wonderful machine to move onward with perfect order.

In thinking and speaking of Nature, mankind have too generally fixed their thoughts on the *material universe* instead of raising their ideas to that Infinite Spirit, who is the origin, the life, and soul of the material universe. This has a natural tendency to banish the Creator from the human mind. Mankind have in all ages been prone to cleave to the *material*, and lose sight of the *spiritual*. But in proportion as the mind is embued with this sublime truth, that Nature is an infinite spirit, allpowerful, holy, wise, and good; the origin, life, and soul of the universe; that all created beings live, and move, and have existence in him, that without him creation would be a blank; in proportion as this sublime truth is rightly understood and suitably realized, so in proportion we attain impressive and influential views of his existence and ever active energy, and like Moses, adore, as "seeing Him that is invisible."

Nature is God. With what powerful evidence does his perfect unity here shine forth! An infinite spirit everywhere present! It is impossible for the human mind even to form an idea of such a being in a plural form. That which is infinite cannot be plural, because infinity can have no bounds or limits. On the other hand, that which is plural cannot be infinite, because it must have bounds and limits, or it would not be plural. The moment the mind fixes on a plurality of persons in the Godhead, it loses sight of Him as an infinite spirit, and certain similitudes paint themselves upon the imagination. And here I seriously appeal to every reflecting mind, let them attentively look into the chambers of their imagination, and see if they do not discover some traces of similitude connected with the idea of three persons in the Godhead.

Plurality, locality, and substance are closely connected. On this principle the doctrine of eternal generation was framed. The second person in the Trinity was begotten of the Father, and is of the same *substance* with the Father. And that this second person laid aside his glory, came down from heaven and was incarnate; and died and rose again from the dead, and returned again to heaven. Here, then, we have a generated God, an incarnate God, a dying God, a local God,

returning to heaven, " clothed in a body like our own." Let heathens exclaim " The gods are come down to us in the likeness of men." Let those who believe in a plural God, sing, " Behold a god descends and dies." Let those who build their faith on human creeds invoke their God by his agony and bloody sweat, by his death and resurrection; but let those who derive their knowledge of God from his holy word, and from the contemplation of creation, never apply such gross and heathenish ideas to " the high and lofty One that inhabiteth eternity." Let them learn, both by the precepts and example of the blessed Jesus, that the Father is " the only true God." And that the " true worshippers are those who worship the Father in spirit and in truth," for " God is a spirit."

The close connection of plurality, locality, and substance, leads us to discover the origin of idolatry and image worship. The race of men began with the knowledge of God: " But when they knew God, they glorified him not as God." They soon lost sight of his perfect unity as an infinite spirit, and " became vain in their imaginations." Similitudes naturally arose in their degenerated minds, from supposing a plurality, and " they changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things."

To guard Israel from idolatry, God gave to them this precept: " Take ye, therefore, good heed unto yourselves, for ye saw no manner of similitude in the day that the Lord spoke unto you in Horeb, out of the midst of the fire, lest you corrupt yourselves, and make you a graven image, the similitude of any figure male or female, the likeness of any beast that is on the earth, the likeness of any fowl that flieth in the air, the likeness of any fish that is in the waters."

This sublime truth, that Nature is God, will finally regenerate the world. It will destroy idolatry, root up atheism, confound infidelity, and restore Christianity to its original purity. The firm belief in One Infinite Spirit, as the origin, life, and soul of the creation, is the foundation of true religion. T. P.

Rolvenden, *Nov.* 15. 1842.

IMPORTANT QUESTIONS RELATING TO THE EVIDENCE OF A FUTURE LIFE.

ADMITTING that the *soul*, *spirit*, or *mind* of man is capable of existing independently of the body, in a state of perfect consciousness, and of superior activity, and that, at the moment of the body's death, it goes either into a state of happiness or misery; how is this opinion to be reconciled with the Christian doctrine of the RESURRECTION, at the dissolution of the present order of things? Can both of these doctrines be true? Were the souls of Jesus and Lazarus in heaven while their bodies were lifeless on earth? If the soul of the latter was actually an inmate of the celestial abode, and in the full enjoyment of happiness there, during the four days of the body's entombment, is it likely that his affectionate sisters, if aware of the fact, would have wished it to be *recalled* from thence; or that his friend Jesus would have prayed to his Father to enable him to recall it, for the purpose of reanimating the dead body, and thus subjecting it to the various cares and trials of a renewed earthly existence? May it not be inferred from an expression used by Martha (John, xi. 24), that she had no idea of any part of her deceased brother enjoying a conscious existence, until the RESURRECTION at the last day?

Does not the apostle Paul (1 Cor. xv.) place the evidence of a future life entirely on the resurrection of Christ? Does not he say, "If Christ be not raised, your faith is vain?" But if the souls of the righteous ascend to heaven immediately on being separated from their bodies, how, in the event of there being no resurrection of the dead, can they who had fallen asleep in Christ have perished? Could it truly be said that they "*are perished*," if their souls are in the enjoyment of perfect felicity? When the apostle endeavoured to comfort the bereaved Thessalonians, did he remind them that their deceased friends were *then* with Jesus in heaven? Did not he, on the contrary, console them with the assurance of the second coming of Christ, when all who sleep in him will be *restored to consciousness*, and put into pos-

session of their reward? (1 Thess. iv. 13–18). And did not he tell the Colossians, that "when Christ, who is *our life*, shall appear—THEN shall ye also appear with him in glory?" (Col. iii. 4).

Similar language was employed by the apostle Peter: "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter, v. 4). And John also says, that "when he shall appear, we shall be like him:" (1 John, iii. 2), *i. e.* when Christ shall come to raise the dead, at the end of time, his followers shall be endued with *spiritual natures*, like unto his glorified body. Now, why did the apostles refer the Christian converts to the *second coming* of their Master, for the enjoyment of future happiness, if that happiness is realized immediately after death? And what could Jesus mean by saying, "I am the Resurrection and the Life"—"I will raise him up *at the Last Day*"—"All that are *in their graves* shall hear my voice, and shall *come forth?*" Or, how could Paul truly declare that our Saviour "hath brought Life and Immortality to light *through the gospel;*" and that eternal life is the gift of God, "through Jesus Christ our Lord," if the soul of man be *naturally immortal*, and exist in a state of perfect consciousness, when separated from the body?

If the knowledge of a future life be discoverable by the light of nature alone,—if it be not grounded solely on the teaching and resurrection of Jesus, and if it *is* to be realized in all its glory and blessedness, the next moment after death, would not the Gospel, under this consideration, lose much of its value and importance in the estimation of those who are accustomed to build their hopes of immortality entirely on the RESURRECTION OF THE DEAD, as explicitly taught in the Christian scriptures? If the soul of man does actually enter into a state of happiness or misery at the death of the body, can any *useful purpose* be answered by the general judgment at a distant future period? Is it reasonable that those souls which have been in heaven or hell for thousands of years, should be brought back *to receive sentence* according to their respective characters while on earth?

Can any argument for a future life, independently of the Christian docrine of an actual resurrection, be justly considered as *conclusive?* Can any argument adduced for this purpose be said to be more than an *intimation?* Can it establish more than a *probability?* Is there any fact in nature which leads us to conclude with *certainty* that any part of man survives the stroke of death, and that it then retains its *consciousness?* We see, indeed, the vegetable creation declining in winter and reviving in the spring; but did we ever hear of a tree or a shrub, whose vitality had become entirely extinct, being again renovated? When the principle of life has perished, does not the vegetable itself soon perish? It may be urged that the soul of man is *immaterial*, and that it must therefore be *immortal* and *ever-active;* but is there any actual proof of such being the fact? Did we ever know an instance of thought existing without having any connection with an organized brain? Has any satisfactory argument ever been furnished of the separate conscious existence of the soul? May not the same Almighty Being, who first bestowed the human mind, also *destroy* it? And cannot He *restore* it, in the full possession of its powers, whenever he thinks proper?

Is it not very desirable that we should have *perfect assurance* on a point of such vast importance as our future life? But can there be any *certainty* of our living hereafter, if the *supernatural* mission of Jesus Christ is not true, and if the scripture account of his resurrection from death to a state of immortality be nothing more than a fiction of imposture or fanaticism? Can any thing be of greater importance to mankind than the knowledge of a future life? Does not every theological dogma sink into insignificance when brought into comparison with it? Is man to be RAISED INCORRUPTIBLE; or is he to be *for ever an inmate of the silent tomb?*

S. G.

July 5. 1842.

THE ATONEMENT;

ON GOD'S WAY OF SPEAKING, AND MAN'S WAY OF SPEAKING.

[THE following article is so truly excellent, that we find it impossible to merely notice or abridge its contents. The respected and indefatigable Christian Unitarian minister of Warrington has reprinted it as a separate tract, and it may be procured of Mr Green, Newgate Street, London. His introduction we also take the liberty of inserting, as explanatory of "The Christians," to whose labours we also wish God speed. Mr Barker's address on laying the foundation stone of a chapel at Bradford, we inserted, vol. xvi. p. 132.—EDIT.]

The following Dialogue is taken from the "Christian Investigator," a periodical publication conducted by Joseph Barker, lately a minister of the Methodist New Connection. Mr Barker is now an active and successful labourer amongst an increasing body of believers, who, avoiding all merely sectarian titles, have adopted the name of *Christians* only.

Of this body which already comprises several large congregations, the Christian Investigator is the organ.

As to the doctrinal views of the society generally, it would be difficult perhaps to speak with precision. Holiness they appear to regard as the best test of orthodoxy, and sin as the most pernicious of heresies. They acknowledge no creed or system of rules but the New Testament. The Bible alone they recognise as the rule of faith and practice. They scrupulously maintain the sufficiency of Scripture, and fully acknowledge the right of private judgment. Their churches are therefore free, independent of each other, and under no authority but that of Christ. The bond of union between them is faith and charity. Love, or faith that worketh by love, is the bond they say that unites men to Christ, and it is the bond that should unite them to each other.

Without reference therefore to the peculiar forms of belief that divide the Christian world, they recommend Christians to meet together simply as believers in Jesus Christ, that they may assist each other in understanding and doing the will of God.

These are noble principles, and heartily do I wish their promoters God speed.

FRANCIS BISHOP.

WARRINGTON, *Dec.* 1842

THE ATONEMENT, &c.

Q. What are your views of the merits of Christ?

Ans. I never use the expression. There is no such expression as "the merits of Christ" in the Sacred Scriptures.

Q. Do you expect to be saved for the merits of Christ? Do you believe that there is no other way for any to be saved but through the merits of Christ?

Ans. I never use the expression. There is no such expression as "the merits of Christ" in the Sacred Scriptures.

Q. Do you not believe in the merits of Christ then?

Ans. I never use the expression. There is no such expression as "the merits of Christ" in the sacred writings; and I like to keep as close to scriptural language as possible.

Q. But do you believe in the thing signified by the words, *the merits of Christ?*

Ans. What thing is that is signified by the words? If it be any doctrine of scripture, it may be expressed in scripture words. Just put what you mean into scripture language, and then I may be able to answer you. I believe in every thing spoken by Christ, or written by his inspired Apostles. Just put your meaning into scripture words, will you?

Q. I hardly know whether I can do that. Do you believe that Christ made a proper sacrifice for the sins of mankind?

Ans. I believe that Christ gave himself a sacrifice for sin; but what you mean by a *proper* sacrifice I cannot tell. What do you call a *proper* sacrifice, and what would you call an *improper* one?

Q. Do you believe that Christ, by his sufferings and death, made satisfaction to Divine justice for man's sins?

Ans. The Sacred Scriptures do not say any thing about satisfaction to Divine justice, so that I never make use of the expression. The sacrifice of Christ was satisfactory or pleasing to God. The Apostle says that Christ gave himself an offering and a sacrifice to God for a sweet-smelling savour; and this I understand to mean that the sacrifice and offering of Christ were pleasing to God. But I should not suppose that they were any more pleasing to Divine justice than to Divine mercy. I like to speak of God and of the work of Christ in the language in which the Sacred Scriptures speak of them; and the Sacred Scriptures do not separate the justice of God from his wisdom, his holiness, and his love, when speaking of the sacrifice of Christ.

Q. But you know what is meant by those forms of expresion: and what is the use of being so particular about words?

Ans. I cannot say that I *do* know what is meant by the forms of expression which you use; and if I *did* know what is meant by them, I should not feel disposed to encourage the use of them. I think such forms of expression unnecessary. I think them useless. I believe them, in fact, to be hurtful. I think they tend to breed disputes. I believe they tend to darken the Scriptures, and mislead men's minds. I regard such forms of expression as veils which hide from men's minds the truth.

Q. But what will become of the doctrine of the atonement, if those forms of expression are laid aside?

Ans. The *Scripture* doctrine of the atonement will remain; and will be both better understood; and more loved and admired: but the *Antinomian* doctrine of the atonement, taught by many, would have to be modified or pass away. The *Scripture* doctrine of the atonement was held long before those forms of expression came into use, and it will be held after they have gone out of use.

Q. But it would spoil some of the best sermons of some preachers, if they were not allowed to use such expressions?

Ans. Then their best sermons are not much worth; and they might be spoiled without any great loss to the world.

Q. But you hold that justice demanded satisfaction for man's sin, I suppose?

Ans. I never use any such expression; and I am not aware that any such expression is used in the Sacred Writings.

Q. You seem as if you were disposed to trifle with one, and vex one. Why do you not give me satisfactory answers?

Ans. Nay, I have not the slightest desire either to trifle with you, or to vex you: I only wish to wean you from the use of your unscriptural ways of speaking on religious subjects. Put your questions in scriptural language, and the answers you will receive will be more to your mind perhaps.

Q. Do you believe that the blood of Christ was necessary to quench the flame of Divine wrath, and turn away the anger of God from guilty man?

Ans. You still deal in unscriptural expressions; so that I must either give you no answers at all, or give you answers that will be unsatisfactory to you.

Q. Just answer me as well as you can.

Ans. Well then, I do not believe that the blood of Christ has turned away the wrath of God from guilty men. God is as angry with guilty men now as he ever was. The gospel reveals the wrath of God against all unrighteousness and ungodliness of men. God's anger is turned away from none but those who are turned away from their sins.

Q. Your answers confuse me.

Ans. Perhaps they only make you *feel* the confusion which has existed in your mind before.

Q. Do you believe in the atonement?

Ans. Certainly.

Q. Do you believe that Jesus died for mankind,—that he gave himself a sacrifice to God for man's salvation,—and that through his death men may be brought to God?

Ans. Yes.

Q. That is all I mean.

Ans. Then why did you express yourself so unwisely?

Q. I only used the expressions which are commonly used by some of the ablest writers on the subject.

Ans. Many of those who are called able writers, use very objectionable expressions on the subject; expressions calculated to bewilder and mislead the mind; expressions calculated to darken the truth of Christ, and perpetuate error and unbelief.

Q. But you consider that we are accepted and saved entirely *for the sake of Christ*, I suppose: for the sake of what he has done and suffered?

Ans. The Scriptures do not say so. The Scriptures speak of men being saved *by* Christ, but they no where speak of men being saved *for the sake of Christ.* There is one passage which speaks of God *pardoning* men for the sake of Christ, but the passage is not correctly translated. The word which is translated *for the sake of*, is *en;* and ought to have been translated *by* or *through. Kathos kai ho Theos en Kristoo echarisato umin;* "*as God through Christ has forgiven you.* Eph. iv. 32. The word commonly translated *for the sake of*, is *eneken; as Eneken emou, for my sake.*" Matt. v. 11. Matt. x. 39. There is no other passage in the whole Bible that speaks of men being either saved or pardoned for Christ's sake.

Q. But there are other forms of expression in the Scriptures, which have the same meaning, I suppose?

Ans. I cannot say that there are. If the expression means that God pardons, approves, or saves people without regard to their own conduct or behaviour, there are not any expressions of the same meaning. The Scriptures uniformly represent God as having regard to men's conduct in bestowing pardon and salvation. None are pardoned, accepted of God, or received to heaven, but such as receive the truth, leave their sins, and live to God; and all who do thus are pardoned, accepted, and received to heaven.

Q. I don't know whither you would lead one?

Ans. Back to Scripture,—back to the simplicity of Christ.

Q. Then what do you regard as the *ground* of a sinner's acceptance with God?

Ans. No sinner is accepted until he leaves his sins, and turns with purpose of heart to the Lord; and no sinner who does thus leave his sin, and turn to God, is rejected. The language of the Scriptures is, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Acts iii. 19. —Matt. vii. 21, 24–27.

Q. But does not God accept the obedience, sufferings, and death of Christ as a substitute or equivalent for man's obedience? Is it not purely in consideration of Christ's obedience, sufferings, and death, that God forgives man's disobedience, and looks on the sinner as though he had himself kept the law of God?

Ans. The Scriptures do not say so. The Scriptures do not say that God ever looks on a sinner as though he had kept his law. God *forgives* the sinner, when the sinner repents and returns to obedience; but he does not look on the sinner as having kept his law. Nor do the Scriptures say any thing about God accepting the obedience, sufferings, and death of Christ as a substitute for man's obedience, or as a compensation for man's disobedience.

Q. I suppose you simply consider the death of Christ as purchasing God's favour for man?

Ans. No; I am not aware that God's favour can be purchased. God's favour need not be purchased for a good man; God bestows his favour on the good, freely; and nothing can bribe him to bestow his approbation on

a bad man. God loves goodness, without a price; and he cannot love wickedness, with a price.

Q. Do you then consider the sacrifice of Christ as the procuring cause of God's mercy to men generally?

Ans. No: on the contrary, I consider the sacrifice of Christ as the result of God's mercy or love to mankind. God was merciful before Christ came; and it was God's mercy, his unbought, unmerited mercy, that led him to send his son. As Baxter says, Christ did not come to change God's disposition towards us, but to change our disposition and conduct towards God. He did not come to make God good, but to make us holy and obedient, that we might be prepared for the reception of his favour. It was not the sun that had left the earth, but the earth that had left the sun; and it was not the sun that required to be brought nearer the earth, but the earth that required to be brought back to its proper place in reference to the sun.

Q. I wish you would just tell us what your views of the subject are?

Ans. I will do that with the greatest readiness; but my views are so simple and plain, and so old-fashioned and practical besides, that I am afraid you will not see much beauty in them. My views are expressed in such passages as the following: "For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 16, 17. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Romans v. 6, 7, 8. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 9, 10. "He that spared not his own Son, but delivered him up

for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Eph. v. 1, 2. "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."* Gal. i. 3, 4. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. viii. 9. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;† who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 11–14. These are my views on the subject. Here is every thing to encourage man's hope, and to awaken man's love, and yet nothing to encourage presumption or disobedience. Nor is there any of that metaphysical folly or mystery with which many of the writings of theologians abound.

Q. But do you take into your views of the atonement and sacrifice of Christ, nothing but what you find plainly laid down in the New Testament?

Ans. Nothing more.

Q. Do you not consider the views which are generally held to be essential to salvation?

Ans. Nothing can be essential to salvation, but to believe what God says, and to do as he commands.

* Or as rendered by Doddridge, "God even our Father." F. B.

† Or "the glorious appearing of the great God, and of our Saviour Jesus Christ" If, says Macknight, a learned Trinitarian Commentator, "If Jesus is to appear at the last day, in his own glory, and in the glory of the Father, that event may fitly he termed 'the appearing of the glory of the great God, and of our Saviour Jesus Christ.'" F. B.

Q. But it is generally considered that unless men entertain such views on the atonement of Christ as are inculcated by such men as Bates, Dwight, and others of the same school, they cannot be saved.

Ans. O yes, I am aware of that. It is quite common for theologians to represent man's salvation as depending on holding their opinions. They would persuade you that to believe what God has said is nothing, unless you also believe their interpretation of God's words. They would have you to believe that receiving the truth of God, as taught by Christ and his apostles, amounts to nothing, unless you also admit their creeds and theories. But don't be afraid of them. Set the proud, intolerant theologian at defiance; throw his theories and fables to the winds; and, resting on the simple declarations of Christ, and obeying the precepts of his gospel, without fear, look for the mercy of God, unto eternal life. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Gal. v. 6. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi. 15, 16. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii. 19.

SHELLEY'S SMALLER POEMS.

ORTHODOXY works out its baneful influence in various ways. The man of cultivated intellect, who is trained from infancy to believe either the thirty-nine articles or the Confession of Faith to be the essence of Christianity, may, before the era of reflection in his life arrive, yield them an undoubting, although reluctant, assent; but when he does come to reflect, it depends greatly, if not altogether, on the position in which he is placed, and the circumstances by which he is surrounded, whether on detecting the falsity and absurdity of these

creeds, he be plunged into the vortex of scepticism, or find a refuge in the life-boat of pure Christianity; and we would add, that the peculiarities and distinctive features of each inquirer's mind, who gets into the first state, decide for him, whether his infidelity shall be hurtful to himself and society, or, if unproductive of good, be neutral in the production of evil; not only so, but it may be, work out good in its own way, little and unstable though that good may be. Byron is an instance of the first, Shelley of the latter state of mind. Byron possessed a powerful and highly trained intellect, which, if his own statements are to be credited, he exercised on all subjects. Poetry, philosophy, history, and fiction, he ranged through at an early age. His inquisitive mind did not rest here. Apparently staggered at the contradictions and gloomy features of his infantile creed, theology became his study. He gives a list of numerous works he had perused. Unhappily for him, they were all more or less tainted by orthodoxy. The result was, his rejection of revealed religion; with its melancholy consequences on his future career all are familiarly intimate. The creature of impulse more than principle, with great imaginative powers, and little philosophic reflection, scorning and sarcastically treating the prevalent ideas of religion and morals—now speaking in the tones of wailing and despair, the next moment launching into heartless levity and a bitter taunt, we witness a wreck melancholy to contemplate—a noble ship, with every thing necessary for the voyage of life, but the loadstone of a firm and enlightened faith, tossed from its moorings on to the fatal rock, or yawning gulf of indifference and despair. It is related of him that, after perusing Southwood Smith's work on the Divine Government, he expressed his regret he had not possessed such a work in his youth, as if he had possessed it, he would been a better and happier man. He was, doubtless, sincere and correct in saying this; and if so, what a victim to superstition have we here! A being of naturally the noblest and most generous impulse, an intellect fitted, above all others, to present virtue in its most attractive and alluring forms, and a gift of sarcasm which would have been all powerful in

pruning the excrescences, unravelling the mysteries, and detecting and exposing the fallacies that enswathe, almost to its annihilation, the Infinite Father's message of love and mercy, wholly lost to these high purposes.

Shelley, we have said, was an instance of that state of mind which, if unproductive of good, is also unproductive of evil. In a former number, we entered shortly into what we conceived to be an analysis of Shelley's mind and modes of thinking. We there stated what we conceived to be the defects of his theory regarding the Infinite Cause, tracing this as the source of his inability or unwillingness to work out practical reforms, and of his dreaming his time away in the creation of poems anticipative of the happiness he believed destined ultimately for man. Before proceeding with the examination of his smaller poems, the professed object of our present writing, we think it proper to say a little on the subject of his larger ones. We would say, then, that while these poems generally betray a spirit of warm and expansive benevolence, while they spread before us in rich profusion, the mountain in its grandeur, the ocean in its sublimity, and the midnight heavens in their awe creating magnificence ; and while they occasionally contain passages remonstrating against wrong, lashing the tyrant and vindicating the oppressed, and while there occasionally occurs a passage of touching sweetness, yet there is such an unmeaning mysticism, an indefiniteness of purpose, and confused heaping together of outward objects and inward ideas throughout the whole, that we think we should not be doing justice to Shelley in judging him solely by these productions. We do not mean to deny, or call for a moment in question, his powers as a poet. These powers he possessed and displayed in an eminent degree. His poems are pleasing to read. With all their faults of matter, we can never peruse them without pleasure. Never do they cloy upon our taste. Line after line we listen to, with the same ecstasy with which we listen to the finest music. If he is not the poet of reason, he is at least the poet of music. Shelley! Never do we peruse thy works without feeling our mind more attuned thereby to the beauty and harmony of virtue. Another

victim art thou to falsehood; yet thy disease was innocuous compared with that of others. Falsehood, indeed, fastened its clutches upon thee, thou burst them asunder, and though thou didst not arrive at the haven of truth, still thine innate purity of mind shewed itself incapable of corruption, and we are infinitely grieved when we reflect that such a valiant soldier as thou didst not fight in a cause for which thou wert so singularly fitted.

We would, then, have Shelley judged principally by his smaller poems. In these, he writes like his fellow-mortals. He treats of ordinary subjects in a natural way. The versification is melodious, the images pleasant to contemplate, and all bent to some useful object, and that object wonderfully definite for one whose natural and favourite element seems to have been in the regions of inutility and mysticism. Before we take the liberty of inserting his song "To the Men of England," we would say that force and energy are its characteristics. When we reflect that this poem was written by one who had been born and bred an aristocrat, and that at a time when tyranny in its triumph seemed unassailable, when noble hearts, which occasionally started forth for the rescue of the enslaved millions, were consigned to imprisonment, transportation, and an ignominious death, when every thing was conspiring to crush free inquiry into the justice and utility of existing institutions, however corrupt and pernicious, and religious systems, however debasing and puerile, when, in short, the many asked for bread, and were offered a stone, it evinced a boldness and generosity of spirit, a sympathy with the suffering masses, and a just indignation at the tyrannical and intolerant few, quite in unison with his finest aspirations. We now make our insertion.

SONG.

TO THE MEN OF ENGLAND.

Men of England, wherefore plough
For the lords who lay ye low?
Wherefore weave, with toil and care,
The rich robes your tyrants wear?

Wherefore feed, and clothe, and save,
From the cradle to the grave,
Those ungrateful drones who would
Drain your sweat—nay, drink your blood?

Wherefore, bees of England, forge
Many a weapon, chain, and scourge,
That these stingless drones may spoil
The forced produce of your toil?

Have ye leisure, comfort, calm,
Shelter, food, love's gentle balm?
Or what is it ye buy so dear
With your pain and with your fear?

The seed ye sow, another reaps;
The wealth ye find, another keeps;
The robes ye weave, another wears;
The arms ye forge, another bears.

Sow seed—but let no tyrant reap;
Find wealth—let no impostor heap;
Weave robes—let not the idle wear;
Forge arms—in your defence to bear.

Shrink to your cellars, holes, and cells;
In halls ye deck, another dwells.
Why shake the chains ye wrought? Ye see
The steel ye tempered glance on ye.

With plough, and spade, and hoe, and loom,
Trace your grave, and build your tomb,
And weave your winding-sheet, till fair
England be your sepulchre.

It will be seen that, in all this, there is the deepest feeling; but neither here, nor any where else, does he suggest or hint at a plan for the cure of the evils he rails against. In this his failure consists. He denounces the present as warmly as the benevolent would wish, and paints the future in as glowing colours as the optimist could desire, but invents no theory for the pre-

sent realization of his beautiful imaginings. He weeps over the present, and looks with hope to the far distant future.

We would gladly make more quotations, but forbear from regard to space, and from our conviction that Shelley's noblest and purest thoughts are familiar to the most of our readers; and to those who have not yet become acquainted with them, we would say, they have a rich intellectual treat in store, a banquet we would advise them no longer to abstain from.

We shall now draw our lessons from what we have written. We begin, then, by stating, that ignorance and superstition are the evils which now disgrace and distract our country. Ignorance is the first great cause of our mental and bodily degradation. It stalks like a conqueror through our land. Under its blighting influence, intellect lies buried, and the noblest instincts are quenched. Ignorance, again, is the mother of superstition: its victims lie numerously around us, and dreadful are these victims' sufferings. The Unitarian, who has been so from his childhood, can never have an accurate conception of the sufferings which the really orthodox endure. The fearful thought that he may not be one of the elected few; the bitter cries, and flowing tears, that his inborn corruption may be supplanted by the influence of the Holy Ghost; the idea haunting him that he has an enemy of powerful intellect and vindictive nature constantly to combat with, and that on the issue of this combat depends his eternal fate, form an amount of mental agony, different in nature, and infinitely greater in degree, than those outward evils which, being more palpable, generally excite a greater commiseration. When, too, the coarse and presumptuous-minded Calvinist gets himself to believe that he is one of the elected few, how disgusting his pharisaical sanctimoniousness, his whining cant, and malignity towards his less fortunate neighbour. The naturally sensitive and benevolent are superstition's victims. Not having so much self-esteem as to enable them to consider themselves as among the Deity's favourites, they either lead out a miserably painful existence, end their days in the lunatic asylum, or are mercifully snatched

from this their scene of torture. What miseries can equal these? What work more honourable than to devote our energies to their extirpation?

We think, then, that the efforts of the philanthropist should be directed to the education of the many. Doubtless, measures must in the first place be carried to remove the outward misery, the hungry must be filled, and the naked clothed. The energies of politicians are very properly directed to this first stage of cure; but supposing these benevolent efforts to succeed, without a universal unsectarian education, the masses must remain in misery. What the benefit of filling the belly, if the immortal part of man be left to pine and starve? What the benefit of the extension of the electoral privilege, if it extend to those who have not reason cultivated, and the moral feelings purified, to exercise the privilege discreetly and honestly? It is, however, a grand and heart-stirring feature of the times in which we live, a ray of hope to gladden on to manful exertion, that the many are fast arising from the degradation in which they have been so long sunk, that they are beginning, in numerous cases, to educate themselves, thus vindicating their capabilities, and asserting their right to the same opportunities for mental and moral action as their brethren of superior rank and station. The flood has set in, who can arrest its course? The priests of the established temples may scowl, and exert their puny force against it, but the liberal and enlightened will hail with pleasure this prophetic intimation of the good and blessedness yet in store for the hitherto injured, scorned, and trampled on many.

We now come to consider the effects of this progress in education on religion. We think, then, that if the principles of pure Christianity be not put prominently forward, and constantly advocated where it already exists, and planted in those soils which have hitherto unknown its blessed presence, that intelligence and scepticism will increase together. Orthodoxy will, undoubtedly, be extinguished by intelligence, but what shall succeed it? This is the question of questions. Byron and Shelley are instances of what succeeds orthodoxy in the minds of the cultivated, where true re-

ligion has not been timeously presented as an antidote. We take them as our precedents; we put them forth as our beacons of warning. Such is the use we make of their history. And we would impress on the Christian Unitarian, the high post which Providence has assigned him, the deep responsibility under which he lies to propagate his principles, the unspeakable importance of his work of reform to that of all others, and thus rouse him to feel adequately the dignity of his labours. Now, more than ever, is spoken out truth wanted. Now, more than ever, will that truth produce a great amount of good. Now, more than ever, are the various talents of Unitarians demanded for exercise in this glorious warfare. A preliminary reform is, however, essential amongst ourselves. The spirit of monopoly must be seen to be alien to that of Christ; the spirit of indifference must be seen to be alien to that of Paul; the spirit of luxury, that is loath to part with its comforts, must give way to the all-enduring martyr spirit of Priestley. The same worship of mammon and of the Father of Christ, must be viewed as an impossibility. The idea of the religion of universal love and charity being an exclusive religion, must be perceived to be a contradiction in terms; a religion which God commenced through the agency of the working classes, choosing a carpenter, the son of a carpenter, as his principal agent, and that carpenter's son choosing lowly fishermen as his assistants in the work of the world's reform, can never exist healthily or act beneficially, if it become a badge of fashion, or the insignia of a coterie of literati. If it exist at all, it will exist to the detriment of truth, in contempt of the Saviour's commands, and to the dishonour of God. How are we to honour the Deity? By honouring the Deity's messenger. And how are we to honour the messenger? By keeping his commandments. Amongst these commandments stand strikingly prominent the command to preach the Gospel to the poor; not only so, but preach the Gospel to every creature. The truth was to be proclaimed for its own sake; the truth was to make the world free. The Saviour unquestionably believed and taught that the truth should be spoken at all times, and in all sea-

sons. Although the seed should be thrown on the barren rock, the arid soil, or where the wind might blow it away, still it was to be sown. Efforts for good are never quite useless. No immediate effects may be observed, no perceptible progress at once made, but this should not dishearten, or cause despondency. Truth is inherently enduring; error essentially ephemeral. The greatest minds are those which slowly embrace the one, and renounce the other. It will be found, too, on examination, it is only they who grasp it firmly and lastingly. They have gone through the labour necessary for its acquisition, and, therefore, know its value. The conversion caused by a single sermon cannot be depended on. Sowing and harvest time should not so speedily follow each other. There are such things as abortions in the mental, as well as the material world. While, then, sowing the seed in love, let us also do it in faith, and thus have cause to rejoice in hope.

J. A. M.

CALVINISM AND UNITARIANISM.

[Extracts from a letter of a plain Countryman to a Friend who had lent him some of Dr Channing's tracts. —Edit.]

"I beg humbly to offer you my thanks for the tracts written by Dr Channing. I have finished a careful perusal, and I can assure you I feel myself already a far happier man. My desire for more information is great, concerning a creed which appears to me so rational and consoling, so clear and so honourable for both Father and Son, so calculated to purify the heart, to overcome the world, to excite to brotherly love and good works, to enable us to welcome the approach of him who has been long accounted the king of terrors, by the exercise of an unwavering trust in the promised mercy of God, and in an assurance that He is merciful, from the conclusions of our reason when brought to bear on his known attributes. In short, there has been

such a flood of light poured in upon me this morning, that I cannot do less than acknowledge my gratitude, and confidently cast myself upon your benevolence for a farther supply of such valuable information. So long as I was the dupe of certain tenets, framed for my acceptance before I was formed, *party spirit* constituted the sum of my religion. For many years I laboured hard to make men, what? Christians? No, but Seceders; and why? Because my father said it was the true way, and because the bad feelings of erring nature got free vent towards those whose sin, in my view, was enormous in that they did not support, as I did, one who is in truth as inconsistent, even with his own professions, as I believe is to be found in Christendom. I did, indeed, take for granted what I should have fully examined; and I can recollect well, that when I looked at Calvinism broadly, I started back with horror. I *could not* believe, even though *anxious* to believe, and was often miserable. I have not been connected with any church since ever I began to *exercise* reason, and I find that in my own mind I have been an Unitarian for a long time, and was not aware of it. I am fully sensible that a vast majority of Calvinists, as they call themselves, are neither Calvinists, nor ought else. They do not bring the subject to the test of reason at all, and consequently cannot be believers in what they profess to believe. Such in reality are religious nondescripts." "Henceforth I am persuaded all what are termed orthodox creeds will be banished from my mind, and viewing the Great God as both reason and revelation exhibit him, I hope to fill up my pilgrimage in sweet adoration, ripening more and more in good fruits, until I shall be transplanted into the vineyard above. I trust the day will soon come when men will think for themselves; and I trust that "*the Church*" may, at this eventful period, commit suicide, and be blotted out from the nations in her present hideous form, and the Church of Christ take her place, that so society may be blessed with the operations of Christianity, man loving his God, and his brother man, and then heinous wickedness will pass away, and the earth smile in primeval sweetness."

REVIEW.

Address and Discourse after the death of the Rev. W. E. Channing, D. D.; delivered in Federal Street Meeting-house, Boston, October 7. *and* 9. 1842. *By Ezra S. Gannett.*

The Influence of a Great Mind, when imbued with the spirit of the Christian Religion: A Sermon at Charleston, October 9, *by George E. Ellis.*

Discourse before the Unitarian Societies of New York and Brooklyn, in the Church of the Messiah, October 13; *by Henry W. Bellows.*

Discourse at the Unitarian Chapel, Newport, Isle of Wight; by Edmund Kell, A.M.

An Attempt to illustrate the Character of the late Dr Channing: A Sermon, preached at Hackney, Nov. 13; *by Robert Aspland.*

Discourse at the Unitarian Church, Bridport, Nov. 27; *by Robert E. B. Maclellan.*

Great Men, their Characteristics, Influence, and Destiny: A Lecture at Mansfield; by William Linwood.

It was to be expected that the decease of so great and good a man as Dr Channing would call forth numerous tributes of respect to his virtues, and attempts to delineate his character. The expectation has been verified both as regards America and England; and among the many publications in illustration of his labours and writings which have appeared, those whose titles we have prefixed to this notice, are, we are persuaded, not the least interesting, valuable, and instructive. The productions of different minds, they are of course variously characterised; yet blending their peculiarities in grateful eulogy of the excellence they united to honour.

Mr Gannett's Address is worthy of the occasion and of himself. It is fraught with Christian feeling, wisdom, piety, and truthfulness. It evidences that the "co-pastor" had held communion of soul with his honoured colleague. It is a beautiful delineation of the

undying principles of the departed. The "outward life" of Dr Channing must be our first extract:

"He was born at Newport, in Rhode Island, on the 7th April 1780. Of the influences exerted on his mind through the impressible years of childhood and youth they can judge, who were acquainted, as were many of us, with her whose rare strength of character must have given to her maternal discipline a power seldom obtained even in this nearest of relations. The tender reverence with which he regarded that mother in subsequent years was a proof, not only of the depth of his affections, but of the strength of the filial sentiment she had inspired. Even in his boyhood he is said to have exhibited the earnest, though cheerful thoughtfulness, and the strict regard to truth, both in word and action, which marked him in later years. After preparation, which was completed at an early age, he entered the college at Cambridge, whence he graduated in 1798, bearing with him the highest honours of the institution, and having distinguished himself by his habits of diligence and his blamelessness of deportment, as well as by the indications of great natural endowment. Upon finishing his collegiate course he accepted an invitation to reside a year with a gentleman in Virginia, as the instructor of his children. He there probably laid the foundation of that feebleness of constitution and liability to disease, which continued through the rest of his life. His mind early selected the ministry as the scene of his future studies and labours, and after his return from the south he pursued the necessary preparation, the result of which was a style of address that at once drew attention to him as a preacher. The pulpit of the society worshipping on this spot being then vacant, he was heard with an interest which induced them to invite him to become their minister. His compliance with their request, as I have been told, resulted in part from the conviction that his state of health would permit him better to carry out his views of ministerial fidelity with a small congregation, as this was, than with one much larger, with which he might have been connected. The increase of the society was an immediate consequence of his connection with it, and his health for a short time proved itself sufficient for the demands of his office. But it was not long before the delicacy of his system justified the anxieties, which were never afterwards allowed wholly to subside. He continued, however, in the assiduous discharge of his professional duties; the congregation became numerous, a new house of worship was erected. his usefulness widened,

his influence in the community became more extensive and important, the University where he had pursued his academical studies called him to a seat among her instructors, and to a participation in the direction of her affairs, the theological controversy, which ended in the dissolution of that union in which the Congregational Churches of this Commonwealth had walked for nearly two centuries, found him ready to use his pen in support of what he considered the doctrines of a rational and scriptural faith, and the interests of religion seemed more and more to lean on his arm, when the necessity of a voyage to Europe for the benefit of his health removed him for a season from this sphere of exertion. He probably derived permanent benefit from this absence, but still there was such an habitual want of vigour in his system, that soon after his return he desired an assistant in his ministry; and a colleague was settled in 1824. From that time he continued to officiate in the pulpit with more or less frequency, as his strength permitted, till 1840, when he requested the society to release him from all obligation of professional service, though he desired to retain the pastoral connection towards them. As his mind was relieved from the pressure of ministerial engagement, his attention was more and more given to the aspects which society, it its opinions, usages, and institutions, presents to the Christian philanthropist. He was led by his interest in these subjects to communicate to the public, at different times, his thoughts on questions of immediate urgency, involving high moral considerations, and devoted a large part of his time to an examination of the light which Christianity throws upon practical ethics. The summer he always spent in the country, amidst those influences of nature which he esteemed as even more grateful in their effect upon the mind than on the body; and the past season he chose his residence among the mountains that traverse the western section of our State, in whose beautiful seclusion he found a high degree of enjoyment, and a firmer tone of health than he had for a long time possessed. On his journey homeward, by way of Vermont, he was exposed to a temperature unusual at the season, and too severe for him to encounter with impunity; which produced an access of disease, that prevented his proceeding beyond Bennington. Here his illness steadily advanced still it overpowered the vital energy, and what at first were the slight apprehensions of his friends were converted into anxious fears, that only gave place to the sorrows of bereavement. He observed the progress of his disease with the calmness that was habitual with him in

every situation, expressed a sense of the Divine love even beyond what he had before felt, manifested that exquisite tenderness of affection which gave such beauty to his private life, spoke earnestly of the truth and worth of Christianity, and its certain prevalence over the errors and sins of the world; and thus meeting death, not as one who is taken by surprise, nor as one unprepared for the change it makes in human condition, but as one in whom the religion of Jesus Christ has built up a consciousness of immortal life that cannot be shaken by the decay of the body, he sank away from his connexion with the earth, as the sun, towards which he turned his closing eyes, was disappearing behind the light which it shed upon the surrounding sky, on the evening of that day which is dearest to the Christian heart, the day sacred to the remembrance of him who is 'the resurrection and the life.'"

In this connection we must also quote a passage from Mr Gannett's Sermon, as well as part of a note appended to the address. They prove the incorrectness of the assertions made by certain so-called orthodox magazines, as to Dr Channing's lack of faith in his principles in his dying hour, as well as evince the error of some who would magnify his character apart from, and without reference to his Christian principles and affections.

"He maintained his trust in God to the last, unbroken, undimmed, as firm and serene in the closing hour as in the midst of the labours on which his strength was expended. It would be a violation of the respect we owe to the intimacies of kindred to enter that sick chamber, if a voice did not issue thence, calling us to see how the Christian can die. It is the voice of that Providence which gives us the lesson, never to be forgotten. We cross the threshold, and with tearful eyes behold the scene. But tears are not the suitable expression of what we feel, as we stand around him who will soon leave that apartment for heaven. The view of death, as it approaches, neither agitates nor saddens him. Life is pleasant in its many connections, and desirable for the opportunity it would afford to execute long-meditated plans of usefulness that have of late seemed to advance towards their completion. Suddenly did the mandate come which laid his now almost wasted strength upon that bed, far from much that was dear to him of local association and human friendship. But he is as tranquil as if he were enjoying health and home and the prosecution of

every cherished purpose. He speaks of the Father's love, and of the delightful reality, beyond even his usual experience, with which it pressed upon his heart; of the inappreciable gift of Christianity, and of its Divine power and sure success; of the kindness which he receives through the offices rendered by those about him; and of the circumstances under which he is called to leave the world as determined by the Will which knows what is best. It is not in set discourse that he thus reveals the composure of his spirit, but in words more or less continued as his strength allows. There is no effort, and no excitement; but only the simplicity of truth and the repose of faith. He sleeps, and fragments of prayer are heard stealing from his lips, as if his dreams were of the higher world. He wakes, and asks that a part of the Saviour's teaching from the Mount be read to him. He remarks upon the beauty and preciousness and depth of meaning in those verses. The day wears on, as he calmly waits the appointed hour, and when the sun has fallen below the western sky, his countenance, over which the hand of death has passed so lightly that its momentary pressure could not be detected, bears the expression of an unearthly purity and peace. So did he die."

"The same great truths which he vindicated from misconception and reproach in his preaching of late years, were the foundation of his religious character in his youth, and shed a celestial peace around his spirit in his last hours. The parental character of God, the divinity of the Gospel, the supremacy of disinterested love as the indwelling principle of the soul, and the blissful immortality of those who by patient continuance in well-doing seek to assimilate themselves to God and Christ, were the doctrines on which, as on an immovable rock, his character and his hope were built."

Of "the higher life" of Dr Channing, Mr Gannett, after speaking of his mental constitution, his self-culture, his devotion to freedom, proceeds to depict his sentiment of religion.

"If ever one lived who might be pronounced the child rather than the servant of religion, one of whom it might be said in the words of the Christian apostle, that his "life was hid with Christ in God," it was he of whose life we are speaking. His religion pervaded and filled his being, it was the strength and joy of his soul. So devoid was he of austerity or artificial solemnity, such a calm simplicity

ran through his whole life, that the depth of religious emotion which lay within his heart may not have been known to most observers. In him religion wrought with less opposition from appetite or self-will than she must generally encounter in her endeavours to form the soul into the likeness of the Divine image, and in him therefore was seen that "beauty of holiness," which shone through the habits of his daily life like the sun-light through the clouds which it fills with radiance. Dr Channing's piety was founded on the Christian revelation of "the Father." It was the piety of profound reverence tempered by filial love. The goodness of God was reflected upon his heart from every thing in the creation. In the Divine Providence he placed a trust so grateful, patient, and entire, that it seemed like a child's confidence in a parent's care,—and such it was. His conceptions of the Divine government were singularly *real*, and they gave him a composure of spirit and a steadfastness of hope that have seldom been equalled. Who that heard him discourse from the text, "The Lord reigneth, let the earth rejoice," however dull their own religious sensibility, could fail to perceive the strength of his conviction of the rectitude and beneficence which superintend the affairs of the universe? His faith had a strength and constancy, a liveliness of conception, a power of realization, which I want words to describe. It is said in the Scripture that "the just shall live by faith," and the meaning of this declaration was exhibited in him. The devotion which distinguished him beneath the parental roof grew, amidst the influences of life and under the study of the Scriptures, into a frame of mind that could have been nothing less than a foretaste of the communion which is enjoyed by them who have entered the Divine presence above. To his view the "exceeding sinfulness" of sin was manifest from its character of opposition or insensibility to a God, who revealed himself, in his laws and judgments not less than in his gifts, as Love. Whatever darkened or confused the image of the Father as set before man in the Gospel, he regarded with the utmost grief and was most anxious to remove. He wished that others might see, with him, the Infinite Father seated on the throne of the universe."

"Central among his religious convictions was his faith in Christianity. To him the Christian religion was God's "unspeakable gift." It was his study and his delight; the occasion of an unutterable gratitude and an unquenchable hope. Jesus was the messenger and the revelation of the Father, the manifestation and pledge of the Divine love to man. On this theme, oh! how eloquently would he speak;

with the eloquence of faith, and feeling, and experience. Christianity, in his estimation, was not so much stamped as impregnated with divinity. Its revelations he welcomed, its commandments he received, its promises he cherished. On the Christian religion he built all his hopes for the individual and for the race. With him it was at once the bow of promise and the instrument of regeneration. The character of Christ he studied with intense interest. He there enlarged and rectified his knowledge of God; he there learned the destiny of man. Jesus glorified through suffering, a Conqueror and a Saviour through submission to death, was a theme which kindled his soul into apostolic rapture. From the cross he saw beams of mercy descending upon a dark and sinful world. How have our hearts, my brethren, thrilled as his simple words of faith and love, uttered over the memorials of our Lord's passion, have carried us to Calvary, and from Calvary to heaven. The admiration, the gratitude, the confidence which he felt towards Christ, gave such earnestness to his tones that no one could for the time resist their persuasion. To exhibit the character of Jesus and bring men into sympathy with it, to unfold the claims of his Gospel, as they are seen in its origin and its contents, to awaken in others a perception of the infinite worth of such a religion and an experience of its Divine power, was the object nearest his heart. This was the end of his ministry; to this he dedicated his life. His faith in the might of Christian truth became stronger with every year of his life, and every month of observation; and this confidence he strove to infuse into other minds."

"He had hope for man, and he had faith in man. This faith in the capabilities and destinies of human nature was perhaps his most conspicuous peculiarity. As a theologian and a preacher, it was unquestionably that which distinguished him. The worth of man, in the sight of God; the worth of man, as the creature of God, and the possessor of faculties on which are imprinted the laws of boundless expansion and endless growth; the worth of man, as attested by the blood of Christ shed for his redemption; the worth of man, as therefore the fact which lies at the foundation of all religious aspiration or effort, teaching or culture, it seemed to be made the special office of this minister of the truth to establish in the belief of his fellow-men. He saw them blind to this, the most important fact concerning themselves. The theology of the Christian world denied this fact, and its religion passed it without notice. He felt himself called to become its expounder and defender. Dr Channing had no love of controversy; it was foreign

from his gentle spirit and his pure tastes. But when he saw the character of the Heavenly Father misunderstood and traduced, and man made the victim as well as the subject of his brother's misrepresentation, he felt himself bound to expose the enormity of such errors. So inveterate was the belief respecting man's native vileness, so did it colour all religious teaching and affect religious experience, that he spoke and wrote on this subject with a strength of expression, and a frequency, that may have created an impression that he either exaggerated or overvalued the true doctrine. But was it so? His doctrine was, that human nature is God's work, and therefore cannot be vile; that it is the most wonderful work of his hands with which we are acquainted, and therefore should be treated with respect; that it is made "in the image of God," and therefore is worthy of the highest consideration. He demanded reverence for human nature as it comes from the hands of the Creator, and he said that both justice and piety require us to regard it with serious and grateful reverence. Was he not right? He did not ask you to reverence human *character*, nor man as he appears with the signature of his Divine origin effaced and his spiritual being foul with sin; but human *nature*, as God sends it down from his own creative will, when he makes the newborn being "a living soul."

But we must refrain from farther quotation, though most unwillingly we do so. The Address and Sermon by Mr Gannett have, we are glad to perceive, been republished in London.

(To be continued in our next.)

THE

CHRISTIAN PIONEER.

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Edward Wightman the Martyr.

By William Mountford.

It was on the afternoon of Tuesday the 8th of April 1611, that Edward Wightman* welcomed to the house of his father-in-law, at Burton-upon-Trent, Hadrian Hamsted, his former fellow-student at the University of Leyden. The house stood at the outside of Burton, with a garden between it and the river—a fine old farm-house, that had formerly been a small monastery, and which had been sold by the King's Commissioners to the present occupant's grandfather, Ralph Harrison. After the traveller had refreshed himself, Edward Wightman said to him, "Come away, Hadrian, to the old Abbot's chair. My wife and her father are gone to her uncle Cuthbert's, and will not return yet. I have somewhat to tell you about our friends in Holland." The two young men, they were both about their thirtieth year, then went to what had formerly been the Abbot's room. It was wainscoted with black oak, from the

"This much maligned man."—*Lindsey's History.*

"Of this house, Wykin, as I have heard, was one Wightman, lately inhabiting at Burton-upon-Trent, about some 12 years since, a notorious hereticke, who published himselfe, to bee the Holy Ghost, holding that the Holy Ghost was different from God, &c. This wicked wretch, though convented and exhorted by many grave and learned men, yet would not leave this damnable opinion, for which hee received sentence of death, and was burnt at Litchfield not long after. The like hereticks against the Trinity have beene in former ages, and of later times."—*The Description of Leicestershire, by William Burton, Esq., brother to the Anatomist of Melancholy*, 1622.

floor to the ceiling, and was lighted by two gothic windows, round which ivy of three hundred years' growth had crept.

Wightman led his friend to one of these windows, and the two seated themselves in the recess in which the window was sunk. "Look you, Hadrian," said Wightman, "there is nothing in the Dutch marshes like this." The friends gazed on the scene before them. After a while, Hadrian Hamsted said, "You remember how the problem of the Existence of Evil used to torment and almost madden me at Leyden. It is much otherwise with me now. I am convinced of the *good* of evil. The train of thought that led me to this peaceful conclusion, occurred to my mind, as I sat one summer's evening on the top of a hill, and had before me one of those beautiful landscapes of southern Yorkshire. That hill-top was my Pisgah; from its summit I looked over waste regions of speculation into the world of faith. See, yonder, by the cottages, your silvery is becoming the golden Trent. Doubtless we feel not half its real sanctity, and our human eyes are blind to the greatest glories of an evening like this. But still my eyes fill with mysterious tears as I look at it. Let the unsolved problem of evil seem as portentous as it may, it would hardly trouble any one, sitting with us in sight of yonder revelation of God's character. Nay, the existence of evil does not try, it increases my faith, as I remember it, in presence of such a scene as this. The God of glory becomes the God of grace. Before Adam's creation, all the countries that are now tainted with crime (and wherever a human foot has been set, sin has sprung up), were pure as when God first moulded the earth in his omnipotent and holy fingers; the air had never been polluted with the breath of the wicked, but was sacred as the breezes in Eden, when 'God walked there in the cool of the day;' and no sound had ever broken primeval silence, but such as was made by creatures incapable of sin. There was no sorrow, no agony, no occasion for remorse. The stars shone at night on an untroubled world; and when morning broke over the earth, it was without waking one eye to weep. At every instant the wide world round, beautiful as in

the first moment of creation, 'God saw every thing that he had made, and behold it was very good.' It was an otherwise unattainable purpose which the Deity proposed to himself, when he allowed his fair creation to be blotted with moral evil. 'By man came sin into the world.' The world's unsullied beauty, nature's unbroken peace, the earth's perfection, was sacrificed to man. When I think of the existence of wickedness in this glorious world, I am awe-struck at its toleration. When I read of sin in the garden of Eden, I shudder at my nature; but I also feel that an allwise God would never have permitted his Paradise to be polluted with evil, but for a purpose more precious than Paradise itself. When God let man, with his moral choice, and with his sin and error, set foot on his beautiful earth, it must have been because the human race should in the end glorify him more than a silent Eden, and an unpeopled though glorious world."

"Herman you are right. And it is somewhat in this manner that I regard the death of the Lord Jesus. For I never can think that his death was to appease Divine hatred; and that Omnipresence brooded in satisfied vengeance over the scenes and sufferings of Calvary. You recollect how revolting used to be Professor Gomar's declamation on the Atonement. Matthew Werner, you know, was formerly his most zealous hearer. I met him in London soon after I landed, as I was walking up Gracechurch Street. I took him to my inn. He has been an ordained priest these three years; and, indeed, whatever it may be for his soul, Popery seems good for his body. He attempted my conversion, by an argument that I happened to be able to meet, in a way that surprised him. He talked well on the wisdom and perfection of the Deity, and then averred the truth of his church, because it was so old, and till these unsettled times so universal. And then he impugned what he supposed were my doctrines, on account of their novelty, and said that God would never have endured man's ignorance of them so long. So I said, 'Is the Thames waterman as good a theologian as yourself?' He answered, 'No! The man could not read divinity, even if he had possession of the fathers; nor understand

an argument on Providence if he heard it.' "The difference," I answered, "between your religious ideas and mine is not greater than that between the Thames waterman's notions and your Douay theology; the Deity is possibly bearing with your bigotry, as well as with the waterman's ignorance. But, come examine this instrument. I bought it of Zacharias Jansen at Middleburg. It is called a microscope. And then I shewed him a leaf, an insect, and some other objects. He was astounded, and declared his belief in the strange reports which he had heard of Galileo and the stars, and which I assured him were less than the truth. What noble illustrations, I said, these instruments will afford of the Divine power and providence. These discoveries will enlarge our ideas of God like a new revelation. But yet, we cannot think that the Deity was impatient till Jansen invented this instrument, or till Galileo saw his glory through the telescope."

"I suppose, then, Edward, that you disapprove of these creeds, confessions, catechisms, and articles which we Reformed are so fond of."

"The doctors," answered Wightman, "may say that their respective creeds are perfect; and so does Benvenuto Cellini say of his workmanship, and quite as vaingloriously too. I should as soon think of turning Catholic, and worshipping the goldsmith's 'image of God the Father,' as of subscribing to the infallibility of the 657 words of the Athanasian creed."

"After discarding creeds," said Hamsted, "I sometimes felt the want of them. I wanted my creed, as the Popish peasant does his wooden saint, from not being spiritually-minded. But as my faith in God has grown stronger, and my mind grown freer, and as I have come not only to know but to love the truth, my liking for creeds has become loathing; they do so intimidate the mind, and cripple, and narrow, and darken it."

"Do you know," said Wightman, "Dr Arminius thought so too. I was at Leyden on Christmas day, and I went to see his last resting-place. And when I stood by it, and thought of what the doctor was, of his goodness to us, and of his hardships since we left him, my grief overcame me quite, and me heart seemed to sink

into his grave. I am much afraid that liberal religion is buried with him. Do you know that the King has written to the States a furious letter, to prevent the induction of Conrad Voorst, as successor to Arminius? Our defender of the faith calls him an "arch-heretic, a pest, a monster of blasphemies, and a wicked atheist;" and has had Voorst's books burnt in St Paul's Churchyard, and in both the Universities. Dr Arminius, the King calls "an enemy of God," and says that some of Vorstius' friends are suspected Socinians, and earnestly advises the States to put Vorstius to death.* I brought over Conrad Voorst's answer to the English King James, and the king, I fancy, has got it; for what think you, when we came to the quay in London, the dean and four clerks came aboard us, and searched every where for books, and carried them all off in the King's name, and among them Servetus' three works, his Dialogues on the Trinity, his Erroneous Doctrine of a Trinity, and his Restoration of True Christianity. The two last I had procured at great trouble from Frankfort, for Hans Hahrfoot, the bookseller at Leyden keeps heresy out of his burschen-huis as resolutely as Gomar himself could wish. I could not even buy an Erasmus' Commentaries from him, which he said were Arian and infidel; and as the king is turned book-collector, I should not have been sorry if he had refused to sell me any book at all."

"Oh!" said Hamsted, "oh, that Erasmus were alive for an hour to write that canting bookseller's character, and make his shop infamous now and henceforth."

"Erasmus would not do it now, Herman, if he could; I doubt not but that with his flesh he has put off his bitterness. But if this Leyden bookseller is so bigot-

* "At length the king published his royal declaration in several languages, containing an account of all he had done in the affair of Vorstius, with his reasons; which were, his zeal for the glory of God, his love for his friends and allies, the States, and fear of the same contagion in his own kingdom: but their High Mightinesses did not like the king of England's meddling so much in their affairs. However, Vorstius was dismissed to Gouda, where he lived privately till the Synod of Dort, when he was banished the Seven Provinces; he then retired to Tonninghen, in the dukedom of Holstein, where he died a professed Socinian, September 19. 1622."—*Neal's History of the Puritans.*

ted, Erasmus's birth-place is proud enough of him. The statue which the inhabitants of Rotterdam have erected to him in the Market Platz is just as Desiderius must have looked, while reading the 'Religious Pilgrimage,' 'The Praise of Folly,' or 'The Seraphic Funeral.' But, though Hans Hahrfoot cannot hurt Erasmus's fame, he can his cause, for he is made burgomaster, and the fears of the Arminians will be justified; they will be every one of them expelled the city. The beautiful College-garden will become a favourite pleasure-place of Satan in his 'runnings to and fro,' for the University will no longer hold out to the world the lamp of knowledge, but the firebrand of bigotry; and religion will be made that in which the devils also will believe and *rejoice*, poison in man's heart, and thick darkness in his mind. Belief, instead of being free, hearty, and quickening, will wither men's feelings like infidelity itself, and be somewhat sourer too. But, whatever be the fate of religious liberty at Leyden, Dr Arminius did his duty by it. He was exceedingly liberal, though not quite as much so as I could have wished now; but he was a great and good man. He kept to his motto faithfully on earth—it is engraven on his tomb—and now he verifies it in heaven, that 'A good conscience is paradise itself.'"

"Alas, Edward," said his friend, "before Christianity can become, either here or in Holland, what it was in Christ's mind, and what you and I read it in his disciples' writings, I almost fear that we shall have another 'Book of Martyrs.' See how vigorously the king is pursuing his threat against the Puritans, and 'making them conform, or else harrying them out of the land, or worse.' I venerate, I love these Puritans for their constancy; I would give my life for their cause, if it would help them. I have endangered myself much by screening them at York; and yet, if the church were to-morrow unanimously puritanical, these Non-conformists would not endure for a moment to extend to you and me the liberty they are suffering for and struggling for themselves."*

* In 1648, they were urgent for the life of John Biddle, a Unitarian, on occasion of his publishing a work in defence of the

"In truth, Herman, you are right. The history of the Puritans, whenever it is written, if not as bloody, will be as distressing a narrative as Fox's book. And though I hope otherwise, still, from the temper of the times, and from analogy, it is probable that Unitarian sufferings are hardly yet begun. Anti-Trinitarianism is now effectively stifled every where but in Poland. Certainly, there must be others, but you and I know of no other Unitarians in all England beside ourselves. I am afraid that ages must elapse before a Christian dare profess publicly, 'to me there is but one God, the Father,' apostolical as the words are. When Unitarianism revives, it will be from the ashes of unnumbered and nameless martyrs. Fox has not chronicled one of these sufferers. It is unsafe to inquire after them, and would be fruitless too, for their names and histories are already nearly lost. I do not suppose that of all the worshippers of 'one God, the Father,' who have been condemned in England, as Arians, Socinians, and Anabaptists, during the last seventy years, that more than a few names could even now be collected."

"Tell me some, Edward," said Hamsted, "for I have never heard them."

Wightman replied, "There was Joan Booker, a lady of consideration, and zealous for the truth, sometimes called Joan of Kent. She was burned to death in London, 1549, the Protestant archbishop Cranmer insisting on her execution; she was well read in the Scriptures, and not ignorant of the fathers, and in God's sight, and before heaven, was as noble in mind as she was majestic in person.

"On the 25th of April 1551, good George Van Paris was burned in Smithfield, for believing, as his enemies alleged, that 'God the Father was only God, and that Christ was not very God.' He was a learned and singularly good man. As he was taken past St Paul's for execution, the dean came, with a procession of the clergy, out of the church, and stopped the officers, and said, 'Master George, thou shalt sup with me this evening, for the king hath pardoned thee, provided thou

Divine Unity. He died in a noisome prison in London, Sept. 22. 1662. His life had been one long suffering for truth.

wilt kneel and say the Litany after me.' And, then, the dean opened his book of common prayer, and Van Paris knelt and repeated, 'O God, the Father of heaven, have mercy upon us miserable sinners;' but when the dean proceeded, 'O God the Son, Redeemer of the world, have mercy upon us miserable sinners;' Van Paris rose, and said, 'The saint, from whom thy own church is named, St Paul writes, 'There is but one God, *the Father*.' Then the dean cried, 'Away with him, away with him;' and ten thousand people crushed on him, and cried, 'Burn him, burn him.'

"In 1575, John Wielmacker and Hendrick Ter Woort were executed at London, for disbelief of the Trinity, and for having said what the officers who lighted the faggots must have been afraid was truth, 'That no Christian man ought to be a magistrate.'

"In 1579, William Hamont was burned at Norwich, for maintaining from the Scriptures that the godhead was one person, the 'Father Almighty.'

"In 1589, John Lewis embraced the stake, rather than let go his integrity. After the wood had been piled round him, he prayed fervently and long; so that many hearing him said 'Amen,' forgetting his heresy. Then the bishop said, 'John Lewis, thou hast prayed as hard and hotly as my brother of Canterbury. If thou wilt just say, 'O holy, blessed, and glorious Trinity, have mercy on me, miserable sinner,' as indeed thou needest it, I will remand, and, on recanting, release thee.' John Lewis hid his face in his hands, and was silent. After a while, the bishop said, 'Didst hear me?' Then John Lewis looked up, and answered, 'I hear the voice of Jesus Christ commanding, 'When ye pray, say, Our Father.' The sheriff then ordered the fire to be applied, and, as the narrative tells, 'His Grace ran away unbecomingly fast, for indeed the smoke troubled his asthma.'

"In 1587, was burned brave Peter Cole, a tanner of Ipswich. Some divines imagining that they could earn cheap honours by the easy conversion of an unlettered tanner, oftentimes conferred with him in his dungeon; but the poor man answered them unceasingly, 'I am a simple man, and ye can confound me readily out of

Jerome and Athanasius. Ye are doctors, and divinity hath been your study; I am only a poor tanner with my Bible. Shew me in the Scriptures a God-man, or a God the Son; shew me therein any mention of a God the Holy Ghost, or of a blessed and glorious Trinity, and I will believe, and love, and worship them, and yourselves I will bless and honour, as long as I live; and no man can call Peter Cole a liar.' And because they could not confute him, they called him an atheist; and as an atheist he was burned, though if Peter Cole had not been such a conscientious Christian, if he had loved God less, those divines would have loved him more.

"In 1588, Francis Knight, A. M. of Wymondham, was put to death for 'impugning the Trinity,' the people shouting at his execution, and firing cannons, and the clergy rejoicing with them greatly, because of the punishment of a heretic, and because about that time was known in those parts the destruction of the Spanish Armada.

"And about fifteen years since, two other worshippers of God the Father were burned at Norwich, a Puritan witnessing against the one, and a Brownist offering his evidence against the other, though they were themselves liable to punishment at the time; and when the judge marvelled at them, they answered, that all honest men abhorred Anti-Trinitarians, as much as did the archbishops themselves."

"Alas," said Hamsted, "there is scarcely a Protestant country but has had its Unitarian martyrs."

"Do you recollect any of those foreign martyrs; some, I think, must have been your countrymen?"

"In 1527," answered Hamsted, "Lewis Hetzer was executed at Constance. He was one of the earliest reformers. He incurred death through a treatise in defence of the Divine Unity.

"On the 28th October 1555, as you know, John Calvin caused Michael Servetus to be burned alive at Geneva, together with all his books and papers.

"In 1569, Valentine Gentilis was beheaded at Berne, as an Arian. He was a learned man, and exceedingly devout. His writings, as many as could be

discovered, were ordered by the magistrates to be publicly destroyed.

"In 1569, Herman Van Fleckwick was executed at Dort for Unitarianism. I have an account of his trial at home; and, no doubt, the Inquisitor's last words were as sincere as they are dreadful,—'May you be roasted in hell, you wicked and abominable Unitarian. You would make a hundred thousand doctors of divinity mad.'

"And in 1570, Francis Davides died in a Transylvanian dungeon for preaching a sermon, 'Prayer not to be offered to Jesus Christ, but to God only."

"There is not a country in the wide world," said Wightman, "where truth springs up spontaneously. 'Ideas are plants, that must be watered with blood;' and which must strengthen by struggling with the storms of persecution. The idea of God is the greatest which created being can entertain; we must not wonder at its growth being the slowest. But hark! my Sarah is coming up the avenue. Excuse me: nay, come along with me, Herman."

The friends went out into the garden, at the end of which was an avenue of high, old elm trees, down which the full moon was shining. "See," said Wightman, "my wife in yonder beautiful light, herself still more lovely than it: come along; this is her father Mr John Harrison." The old farmer assured Hadrian many times that he was welcome, and at last, that he was as welcome as his own daughter, and that that was saying every thing.

On entering the house, the farmer went to the hour-glass, and as the sand was just running out, he reversed the glass, and called all the servants aloud. In a few minutes the whole household were assembled in the kitchen; where Wightman read to them out of Coverdale's Great Bible, and afterwards prayed with great plainness and warmth. After a short pause, the farmer said, "Truly Edward, I like thy prayers better than the parson's. I am not afraid of God, when thou art praying by me. But I feel as happy as when I was a boy, before my poor mother died." And the farmer wiped his eyes.

Then, Edward Wightman took his father's hand,

and with tears in his eyes, replied, " Thou shouldest be always happy, my father. It was of such as thou art, that Jesus Christ thought, when he said, ' Blessed are the pure in heart, for they shall see God.' "

After a minute or two, and seeing his waggoner was sitting by the door, the farmer appeared ashamed of what he seemed to think was weakness, and exclaiming, " Well, well," rose suddenly, and called in a stern voice for Pierce Ploughman ; who evidently answered before his master knew why he had called him. " Ah Pierce," said the farmer in confusion, " good old Pierce, get thee thy supper ; that is, aye, that is, at supper time ; my son Wightman shall give thee some good ale."

After the family had all supped, master, servants and guests together, at the great kitchen table, the farmer wished his guest and children a good night. But Wightman with his wife and friend went to the Abbot's room for an hour.

The fire was burning ruddily in the wide deep fireplace ; and the dark polished wainscoting glittered solemnly.

When they were seated, Hadrian Hamsted said, " Who would have thought, a century ago, that two such heretics, as you and I, should be sitting in this holy of holies ; and you too living here with a wife !"

" There was an occupant of this room ages ago, who certainly foresaw the changes, that have admitted us to this comfortable fireside. Look you, Herman, what I have lately discovered." And so saying, Wightman pressed against the wainscoting between the two windows ; and small folding doors flew open from a recess full of manuscripts. " Here are translations of the early Christian histories," said Wightman, " here is Abelard ; and here are some of Chaucer's poems, and here are most, I should think all of Wickliffe's writings, showing that there has been an abbot here, who was no abbot at all."

Hamsted replied, " He had no cowl on his understanding, the man who read these. But who was he, think you ?"

" I am afraid," answered, Wightman, " that he was a cotemporary of Wickliffe's ; a reformer that could

not renounce that easy chair; a man who bartered his soul for three savoury meals a day; who saw, understood, and felt the right, the good and the holy, but suffered himself to be cheated of them, to be disqualified for duty, by the obsequiousness of a few monks, and the sedative effect of a little superfluous fat. There was a time during Wickliffe's life, when his exertions seemed almost certain of success. But I am afraid Abbot Penstraught never helped him. There was one occasion, certainly, when, if the Lollards had had a dozen such accessions to their cause, as the abbot of this place might have been, the Reformation would have been antedated by six generations."

"I know no greater crime than this monk's," said Hamsted, "and supposing that God in his grace has pardoned him, still there can be no greater agony than his, in looking back from beside God's throne on the course of that truth, that he was false to on earth, and of that religion which he betrayed."

"Come," said Wightman, "come, Sarah now for your thoughts. We are arrived at our subject. I have urged this visit, Herman, to confer with you on a change of country. Neither Sarah nor I are contented to remain in a country, where we can have no religious sympathy at all; and where the possibility of our opinions being discovered, occasions us perpetual uneasiness. Luckily, our vicar at home is an easy man, and his parishioners all of them love me, I think; so that we have not been compelled to attend church, even under the present law, or you would have been visiting me in prison before this; for assent to false doctrines, and especially worship persons that are not God, I never will, nor will my wife, I think; wilt thou Sarah?"

"I trust not, Edward, but may God help us," she answered, in a clear but quivering voice.

Wightman took his wife's hand in his, and said, "Courage love! Look you now, Herman, what a thing female nature is! Sarah was restless till she and I had qualified ourselves for what would have been the honours of martyrdom, a few years ago; and now she cannot speak for grief at leaving Leicestershire. I am

ashamed to confess, Herman, that twice after the truth had begun to dawn upon me, I stopped short in my inquiries, appalled at their possible consequences. But Sarah would not suffer me to be untrue to myself. She reminded me daily, during my religious researches, that the kingdom of God was before me, and my hand on the plough; and whenever, from worldliness or terror I turned my head to look back, she laid her hand on my eyes, and prevented that unworthiness. But for her faithfulness to me, I myself should have been unfaithful to God and Jesus Christ; but for her sympathy softening my heart, I should have resisted the Holy Spirit, and never have 'come to the knowledge of the truth.' But for the courage, that this weak wife of mine gave me, I should never have gone nearer to Jesus Christ than any other careless Christian, for fear the Lord should say to me at any time, 'Take up thy cross and follow me.' I am afraid that, if I had been in Abbot Penstraught's place, I should have had no more courage or self-sacrifice in me than he had. I have been more fortunate than Adam, for my wife has been my saving. We propose, Herman, removing to Rotterdam; since I find there is enough toleration there to endure us. You sail in June, and we shall be ready to accompany you."

"I am heartily glad of your resolution," said Hamsted, "and heartily happy we shall be. My cousin, Hugo de Groot, whose religious opinions are not very dissimilar to our own, is just appointed Pensionary of Rotterdam."

"You do not mean that Grotius who has lately written on 'The Freedom of the Ocean.'"

"Yes, I do," answered Hamsted, "and a thoroughly good friend he will be; and so will De Thou be, the President, and Vondel, the poet, and Rapin, the Grand Constable."

"Hear you that, Sarah, you shall have a home on the Scheldt; and every time you walk in the street, it shall be in the shade of linden-trees. Little Mark shall be a Dutchman, and, if you keep him out of the canals, a burgomaster, too, in time."

"I am sure, Madam," said Hamsted, "my native

place will be proud of such a refugee as yourself. We shall all vie together in making you happy. Edward and I are brothers; you and my Ermengarde shall be sisters. But we shall not easily find you such a residence as this of your father's."

"Wykin Hall is even more beautiful," said Wightman.

"But it is Edward himself has made it so," said his wife, "and wherever he goes, he will always surround himself with the beautiful; I do not mean with luxuries. But, Oh, Sir, you must come and enjoy the happy atmosphere we live in."

"Yes, yes," said Wightman, "he shall come. But, after his bustling life at York, he would soon tire of Wykin. The cawing of the rooks, the squealing of little Mark, and Hinckley chimes, heard only in a westerly wind, would not be noise enough for one that comes from the metropolis of the North.'

"There are the new organs in your library, Edward," said his wife;" and you forget that, from ten to eleven of the clock, you give audience to every idler in the neighbourhood, as well as to the poor and unfortunate of the hundred."

Wightman explained—"I am not a Justice of the Peace, like my forefathers, Herman; but, as they administered justice in their old hall, at a certain hour; at Sarah's suggestion, I endeavour, in the same place, and at the same time, to minister Compassion."

"Shall I close those doors, Edward," said his wife.

"Do so," he answered; "I am much afraid that, as Wickliffe's writings were shut up in that wall for two centuries, Servetus's doctrines will be shut out from England for as long a period."

"Indeed," said Herman, "considering the miserable character of the Reformation here, and the positions which the Episcopalian and other parties are assuming, I think that England will be the last country in Europe to worship the Father of Jesus Christ as God alone."

"The change," answered Wightman, "from the canons, articles, creeds, rubric, and prayer-book of the church, to the worship of the New Testament, and 'the liberty wherewith Christ hath made us free,' will be a

much greater Reformation than the change from Popery to Episcopacy; and I am afraid will be sometime even more expensively paid for, if not in blood, in sufferings, little less costly. But, however, distrust of Providence *is* heresy, and a heresy that is its own punishment. We must not think, but that in God's time, truth —God's cause, will have its servants and its course."

"Will your father accompany you to Holland, Madam," asked Hamsted.

"O, surely, Sir," she answered, "we could not leave my father. But we have not yet acquainted him with our intentions."

"He is our only relative," said Edward; "if we take him with us, we shall leave little in England to grieve for."

"And yet, Herman, station is sometimes thought an essential."

"But it is not so," answered Wightman; "I hold that nature intended all men to be happy. We cannot all stand above one another, and, therefore, station is not necessary to happiness. I shall have a competency in Holland—my wife, my child, and a good friend, and I should be ashamed to want much more; or, if there be a deficiency, my good religion will more than compensate it."

The friends then parted for the night, all unconscious of the dreadful quarter from which "the night of death" was coming on them.

The next morning, before his friend had risen, Edward Wightman walked up the river side a short distance, and leaned over the lengthy bridge which winds across the Trent, at Burton. The air was warm and sweet, the meadows were green with an early spring; the river glittered with April sunshine, and the newly come swallows screamed with delight when every now and then they made the water ripple, as they skimmed it. Wightman felt the happiness with which all around was teeming; and when he looked at his father's house, he clasped his hands, and was, in spirit,

blessing God for his goodness, when the constable of Burton touched him, and said, "A fair morning to you Master Edward Wightman." Wightman started, but was still more surprised at five other persons having stolen so silently upon him.

"Edward Wightman," said one of them, "of Wykin Hall, in the parish of Hinckley, I arrest you."

"May I know who you are?" inquired Wightman, in a little agitation.

"I am a proctor of Litchfield," the man replied; "my name is Kem Bunson: and I have a warrant for your apprehension."

"On what account?" inquired Wightman.

"I never asked," said Bunson; "but you will soon be told, for his Grace goes to London in a few days. But, come, Sir."

"Let me go first to yonder house," said Wightman.

"No, Sir; come along. The bishop forbids your having speech with any one, and we have lost time enough already, going from Litchfield to Hinckley, and hunting you from Hinckley hither."

Poor Wightman was taken to Burton, where horses were waiting him and his escort; and thence he was carried at full gallop to Litchfield, where he was lodged in a cell, in the Episcopal palace.

There were several reports in Burton as to the cause of Wightman's arrest; one said it was for neglecting to attend Hinckley church;* another, that it was for conventicling, and, especially, for praying in his father's house; and a third, that it was for plotting with the Papists beyond seas.

Old Mr Harrison was walking down the market-place of Burton, at the time his son-in-law was carried off. The news astounded him at first; but he soon recovered himself, thinking that his son was arrested for something or other as a Puritan, and that a heavy fine would, in the end,

* On occasion of the Gunpowder Plot, or supposing the plot fictitious, on occasion of the 5th of November 1605, another law added to the oppressive enactments against the Puritans, obliging all persons to come to church, under the penalty of twelvepence every Sunday they were absent.

be all the loss. So he went home tolerably easy in his mind, considering the suddenness of his son's disappearance. "I wish," he half thought to himself, and half muttered aloud, "I wish we had not had prayers of an evening, and I am sorry I never spoke to him to live like his father—those books of his at Wykin are no good—the parsons like to do all the reading, and they ought, perhaps, for it is their business; to be sure our rector hates books, but he hates bookish people a vast deal worse—I never got any good in any of his books, except, may be, in the little book on 'Diverse Sortes of Soyle.' If the lad had hunted Sparkenhoe Hundred, like a gentleman ought, he would not have been reckoned a Presbyterian; and if he had drunk pretty well, with Sir Geoffrey, twice or thrice a year, and done himself no great harm either, the old sheriff would not have troubled him in this way. But let be what will be, the lad has got friends, and we'll have him home again directly."

The sudden calamity was known at the Abbey-house before the old farmer reached it, and Hadrian Hamsted was already preparing to follow his friend. Edward Wightman's poor wife embraced her father, and laid her head on his breast, but she did not either speak or sob, and returned soon to her employment. Her eyes glittered with suppressed tears; she was pale, but calm, and prepared comforts to carry to her husband, with a celerity and forethought that surprised herself.

Wightman's wife, father-in-law, and friend, reached Litchfield within two hours of his imprisonment. Herman Hamsted soon discovered the place of his friend's confinement, but he was refused admission, and was denied by the bishop any correspondence with his prisoner. He could only learn, that the trial would take place at the cathedral, on the morrow morning. The clock of St Jude's struck three of the afternoon, as Herman Hamsted informed his friend's wife and father how positively they were refused communication with him. Their feelings that day and night are not to be described. They can only be conjectured by those who have been in such circumstances that moments have been burdened with the weariness of years, and who have heard the

clock strike and been glad at the lapse of time, and yet been, at the same time, as agonized at its sound as if it were a friend's death-shriek.

Edward Wightman was sleepless through the night, naturally enough; but so, too, was the man who was to try him in the morning, Dr Richard Neile, bishop of Litchfield. His Grace was restless, from the joyful vision of a richer mitre than his own, which seemed dangling within his grasp. The bishop lay in his state bed, and Wightman was lodged in that bishop's prison. But there happened that night a strange contrast between the Real and the Seeming. Of the thirteen thousand inhabitants of Litchfield, probably there were not thirteen but thought their bishop the happiest man, and his poor prisoner the most pitiable being within the city's walls; and yet, as he lay on his mattress, Edward Wightman had feelings as high almost, and as holy, heavenly, and enviable, as that disciple's who laid his head on Christ's bosom; while, under Dr Neile's pillow, hell began to gape that night. The bishop had advanced from school-keeping to the episcopate of Litchfield, by flattery;* from that night forward, he fell into worse than flattery—"servile court-compliances." Not that he resolved to wrong Wightman; far otherwise. He was merely glad at the happy coincidence of a vacancy at Lincoln, and a heretic in his prison, particularly as the heretic was arrested at the king's instance

At nine o'clock in the morning of Thursday the 10th April, Edward Wightman was taken from the bishop's palace to the cathedral. The streets, the windows of the houses, and the cathedral-yard, were crowded with spectators. The chancellor, prebendaries, and most of the clergy of the county were present at the trial, for

* Dr Richard Neile, Archbishop of York, passed through all the degrees and orders of the Church of England, having been a schoolmaster, curate, vicar, parson, chaplain, Master of the Savoy, Dean of Westminster, Clerk of the Closet, Bishop of Rochester, Litchfield, Lincoln, Durham, Winchester, and, lastly, Archbishop of York. 'Tis certain, he had few or none of the qualifications of a primitive bishop, for he hardly preached a sermon in twelve years, but gained his preferments by flattery and servile court compliances.—*Neal's Hist.* ii. p. 360.

the bishop had sent to solicit their attendance, at the same time that he despatched his proctor for the prisoner.

The bishop ordered the chancellor to read the indictment, which was listened to in the profoundest silence. It commenced with a preamble on the church's happiness in these latter days, in having a king as its head, instead of the Pope, that antichrist; it then proceeded to enumerate the statutes against heresy, and went on to charge Edward Wightman of Hinckley, in the county of Leicester, as a heretic, on the vehement suspicion of his most sacred Majesty, James King of Britain, Ireland, and France. The indictment then proceeded to say, that his most Christian Majesty, as Christ's vicegerent of the English Church, and as Defender of the Faith, charged the said Edward Wightman with each and all of the following several heresies, namely, those of Ebion, Cerinthus, Valentinian, Arius, Macedonius, Simon Magus, Manes, Manichæus, Photinus, and of the Anabaptists.*

Wightman knew at once the origin of his arrest, when he heard that the king was his accuser.

"What is thy plea," said the bishop, "guilty or not guilty?"

"My lord bishop," answered Wightman, "I am but this instant acquainted with the matter against me. Suffer my trial to be deferred, to give me time for thought."

"No," answered the bishop, "if thou art not guilty, say so, and I have then the king's directions to discharge and entreat thee well, on thy reading at the cross the thirty-nine articles, and the three creeds of most holy church."

Just then Wightman discovered Hadrian Hamsted, who seemed to entreat his compliance. For a minute or two he was tempted. He thought of his opinions, known only to two persons in the world. He looked at the bishop and the clergy; he looked over the faces

* "So reckoned up in the warrant for his burning. Lord! what are we, when God leaves us! Did ever man maintain one heresy, and but one heresy? 'Chains of darkness,' Jude 6, we see have their links, and errors are complicated together." —(1650) *Fuller's Church History.*

of the thousands of persons crowded round him ; these fellow creatures of mine, he thought, shall I cut myself off from them, and be counted a monster ; and what folly to peril myself for my opinions, which may only be carefully contrived falsehoods—why should I be right, and all those learned men, and those ten thousand persons be wrong. He thought of his dear wife and child, and if he died for his Unitarianism, how very little good his martyrdom could do it.

At last he spoke, " My lord bishop, the Lord Jesus Christ will not have us judge one another, but directs that each servant should to his own master, stand or fall. Let it be so with me, I pray. Swear me now to my firm belief in my master Christ. It is impossible to be guilty of those many heresies with which I am charged. They are self-contradictory. Therefore let me clear myself of his Majesty's most vehement suspicion, by proving my belief in the Scriptures, and all that they contain."

" What !" exclaimed the bishop fiercely, " a man not guilty of all those heresies ! thou art disloyal as well as a schismatic. I tell thee, the king* it is, hath drawn out thy indictment, and dost impeach the royal learning ? Bethink thee, caitiff !"

" May it please your Lordship, I believe in God, the Creator of the heavens and the earth, and but for whose presence, the universe would sink into that chaos, ' without shape and void,' from which its Maker's voice on the morning of Creation did command it. I believe in God, without whose ever exerted power, there would be no sound, or motion, or life, throughout the silent world. I believe in him, as the fountain of all truth, justice, holiness, and love ; whose face brightens the countenance of the angels, as they behold it ; and whose character fills human minds with goodness, as they think of it. I believe in the Lord Jesus Christ, the Redeemer of the world from the sin, gross ignorance, and wretchedness, which defile and darken it. I be-

* " The commissions and warrants for the condemnation and burning of Edward Wightman at Litchfield, 1611, signed with King James's own hand."—*History of the first* 14 *years of King James.*

lieve that what he has already done on earth, and what he is still preparing among the many mansions of his Father's house, surpasses in grandeur all mortal thought; and that his coming will eventually appear so important, as to surpass in glory the creation of this wonderful world, teeming as it does with the divine goodness, and overarched as it is by the splendid firmament of God's building. I believe in the Scriptures, that they are so precious and of such infinite value, that their perusal were worth a lifetime of agony, had not God granted them to human reading freely. I believe that there is not a soul in your Lordship's diocese, but that religion makes him richer, than if, without it, he possessed the wealth of the Spaniards and the wisdom of Solomon. I believe in the future judgment with all the faith of which man's heart is capable. I believe that heaven is happier than prophets ever dreamed of, and that hell is more dreary and remorseful than sinner ever yet shuddered at. I believe that at the judgment, there will not be a child whom your Lordship confirms in the church, that would part with one holy feeling from its heart, though some tempter should offer it the kingdoms of the world, and the glory of them as an exchange. I believe that—"

"That about the Church," cried the bishop, "is very true. Do ye hear, you Wetherby farmers? This heretic does not grudge tithe like you. I could like well to hear thee rate these wretches, for impiously cheating holy Church, and damning themselves everlastingly thereby. But I have much business and little time, I must away to his Majesty. Here, let me hear thee read the articles; and then when thou hast read them again at the cross, together with the three creeds, in my chancellor's hearing, thou art acquit."

Wightman received the Book of Common Prayer, and read in a loud and solemn voice, "There is but One living and true God, everlasting, without body, parts or passion; of infinite power, wisdom, and goodness; the Maker and preserver of all things, both visible and invisible." And there he stopped, and was seemingly lost in thought.

"Speed thee man," cried the bishop, "and in unity

of this godhead there be three persons of one substance—art spelling a horn-book there?"

Wightman laid the book down.

"What! thou loathsome Arian, detestable Cerinthian, wilt roast like Legate a month ago. Ay! dost start? The sparks of his burning are coming across the country to Litchfield, and they'll fall in the yard here to-morrow. For his Majesty has graciously been pleased to send his warrant for thy instant burning in case of obstinacy. I talked with Legate myself.* He was not altogether as abominable as thou; but he was a horrible wicked monster; he scrupled prayer to God the Son, and maintained against the king, the prayer-book, and myself, that the Godhead was one person. His Majesty graciously permitted him to live in prison many months; but when the new Bible was to come out, the king said he must die;† for that not a heretic should ever see it; and the king had him burned to death yesterday was three weeks. Why, thou pitiful igno-

* "That Arian, who this year suffered in Smithfield. His name, Bartholomew Legate; native county, Essex; person, comely; complexion, black; age, about forty years; of a bold spirit, confident carriage, fluent tongue, excellently skilled in the Scriptuers. . . . . His conversation, for aught I can learn to the contrary, very unblameable. (Some of) his damnable tenets, were as followeth. 1. That the creeds called the Nicene creed and Athanasius' creed, contain not a profession of the true Christian faith. 2. That Christ was not 'God of God; begotten not made;' but begotten and made. 3. That there are no *persons* in the godhead. 13. That Christ is not to be prayed unto.

"To Smithfield he was brought to be burned, March 18th.—Vast was the conflux of people about him. Never did a scare-fire at midnight summon more hands to quench, than this at noon-day did eyes to behold it. At last, refusing all mercy (he was offered pardon if he would recant), he was burned to ashes. And so we leave him, the first that for a long time suffered death in that manner."—*Thos. Fuller.*

† Two of the conditions which the translators of our common version were to observe in their work, were to keep as close as possible to the Bishops' Bible, and that the old ecclesiastical words should be kept, as Church, not to be translated Congregation. And two of the events amid which the common version was completed, were the burning of two Unitarians.

rant man, what think you are curates for, and tithes, and priests, and church-ales, and rectors, and clerk-ales, and the prayer-book, and glebe-lands, and deans, archdeacons, doctors, and Easter-dues; what are bishops and archbishops for? What is the Church for, but to be believed? What is the King Defender of the Faith for? if the king's faith is not good enough for his subjects?"

"My Lord, it is not the Church that saves men, but what truth the Church teaches. Saving faith is of God's giving and not of the king's forcing; it comes out of a man's heart, and cannot be put into his mouth."

"Dost thou believe in the holy, blessed, and glorious Trinity," said the impatient bishop, "three persons in one God?"

"There is no such God in the Scriptures," answered Wightman.

"Ha!" cried the bishop, and clapped his hands, and turned himself to a canon who sat near him; "it will glad his Majesty to learn, how miraculous a scent he hath for heresy.* Here now hath he tracked it these six score miles from Whitehall! By St Andrew, his Majesty's patron saint, but his gracious Majesty will laugh to know, that he hath a touch for king's heresy, as well as for king's evil. What now is the Holy Ghost, if he be not God?"

Wightman answered, "It is God's Holy Ghost—his

* This proposed flattery was exactly to the king's taste, and no doubt helped the bishop to the Lincoln mitre. James declared himself a Presbyterian, on leaving Scotland to assume the English crown. But the bishops persuaded him to make it his aphorism "no bishop, no king." The bishops flattered him with the possibility of becoming absolute: hence his sudden liking for Episcopacy, and his inveterate hatred of the liberty-loving Puritans. In the General Assembly of the Scottish Church, in speaking of "our neighbour kirk of England," he called their service "an evil said mass in English," wanting "nothing of the mass but the liftings." But within nine months of his coming to England, Bishop Bancroft had fallen on his knees for joy "that Almighty God, of his singular mercy, has given us such a king, as since Christ's time has not been." Nay, so episcopalian had the king become from breathing English air for two hundred and eighty days, that the delighted Lord Primate told him "undoubtedly your Majesty speaks by the special assistance of God's spirit."

help—his Holy Spirit, which he gave Christ without measure, in which the Apostles rejoiced, with which the early saints were strengthened and blessed, and which prayerful and earnest-minded men still obtain from God 'the Father of lights.'"

The bishop inquired, "Hast thou the Holy Spirit?"

Wightman answered him, "It is not a matter to boast of, my lord, scarcely to be mentioned but between man and his Maker. I humbly hope, however, that, in answer to my earnest entreaties, God did grant me the aid of his Holy Spirit, to rectify my judgment, purify my feelings, and to guide me in my researches after his hidden truth."

"Now," said the bishop, "Master Secretary, write down that he sayeth he is the Holy Ghost."*

Wightman remonstrated, "I said not so, my lord; you make me a blasphemer."

"It was thy meaning, man," said the bishop; "one should never get the truth out of these foolish heretics if one did not help them. Hast written that he sayeth he is the Holy Ghost? And now, Edward Wightman, hast ought to say before I deliver thee over to the civil power, to be burned to-morrow; for holy Mother Church is too merciful herself to hurt even a heretic."

Just then, the sunshine streamed through a painted window, casting on Wightman "a dim religious light."

"Bear witness," he said, "that I die for the worship of the One God, the Father, for worshipping as the six earliest, holiest generations of disciples, for they never heard of the name, much less the doctrine of a Trinity. I die, not for despising, but for loving the Lord Jesus Christ. If I valued the Gospel less, I would say those creeds, and be happy with my wife and child, and keep my manor and my hall at Hinckley, which now will be confiscated. I die in the greatest cause man can die for, to uphold the unity, the unrivalled majesty, the undivided glory, and the unshared dominion of the Creator,

* Among Wightman's enumerated opinions there are some that savour of vanity and superstition, such as his being the prophet foretold Deut. xviii. But we may well hesitate here whether such were the man's real sentiments, or only those which his adversaries would fix upon him.—*Lindsey.*

the God of the heavens and earth, and of all eternity. I confess my fear of the dreadful death I am to be doomed to; but, with your feelings, it is your duty perhaps to sentence me. But there is light in the Gospel, compared with which the common notions of religion are gross darkness. Many martyrs may have to die first, and many fierce persecutions have to be borne, and much contempt, and wrong, and loss, have to be endured, perhaps for ages; but the time will come when God the Father will be the only God, and when Christians will rise above these bloody, and all other persecuting practices, into the love of which the Lord Jesus was a revelation."

"Wicked and foolish man!" cried the bishop. "Dost thou not think so?" he said, turning to the Rector of Wonnerton, down whose aged cheeks the tears were rolling; "and you," said he, to a scowling priest from Coventry, "guilty, is not he?" Then, when his Grace had disengaged his lawn-sleeves, which had become entangled with the ornamental work of his chair, he rose and said, "I pronounce decree, and declare thee, Edward Wightman, an obdurate, contumacious, and incorrigible heretic. Master Sheriff, remove thy prisoner. Here is his Majesty's warrant for his execution in the manner prescribed.* It is his Majesty's will that no one be admitted to speech with him, for fear of heretical infection. Master, O, Sir Sheriff, thou must fix to-morrow evening at latest for the burning, for I am going to London, to examine the new translation of the Bible, which his Majesty has been pleased to command, and which has been executed by learned men, deep in the interests of holy Mother Church. When I see his Majesty, he will be discontented unless I report him the death, or at least the recovery of the heretic. Sir Sheriff, mind the counsel as touching the prisoner's seclusion, and make ready for to-morrow."

Soon after the crowd began to move, Hadrian Ham-

* Unitarianism was punishable with death, till towards the end of the seventeenth century; its professors were liable to perpetual imprisonment in England, and to death in Scotland, up to the year 1813, and it is still asserted to be an offence at common-law.

sted threw his arms round his friend's neck. "Officers!" exclaimed the Sheriff; and one of them struck Hadrian Hamsted on the head, and threw him aside insensible. Wightman was then guarded out of the cathedral by the constables. As he was taken through the door, a paper was put in his hands, which, when he was left alone in Litchfield gaol, he found was a hurried note from the Chancellor of Litchfield Cathedral, expressive of the profoundest sorrow for Wightman's fate, and informing him that his wife and child should be abundantly provided for, for that he, the Chancellor, was aged and childless, and would make them his heirs.

The execution was announced for six o'clock on Friday evening. At five in the afternoon, the stake was erected in the cathedral yard, under the superintendence of a beadle. A stranger addressed him—"So you are going to burn the heretic, and thus cauterize the sores of the church. Their successors are better, more business-like bishops than the apostles themselves; don't you think so, master beadle? What way religion would have made; for every beadle now, there would have been fifty, if a few hundred Pharisees had been burned at first! But, do you know, the apostles cared nothing about tithe, or a high priestship. They had no zeal for the church, like our bishop; they even forgave their enemies. Is the wood dry, my man?"

The beadle was rather confused by the stranger's manner and address, but answered,

"Yes, master, it has been cut these two years, out of Copsall-wood side. It'll burn when I light it."

"Whence shall you get the light?" asked the stranger.

The beadle answered, "I live at yonder little house, with the green shutters."

"Look you there," said the stranger, and gave the beadle an open Bible; "if Christ would not let the disciples pray for fire on the Samaritans, ought you to allow fire from your house to burn this Edward Wightman?"

"Well," said the beadle, "there is gospel against it, and I'll let it alone." The stranger then went away, and the beadle added, "But some body must do it; as well I as another."

At seven o'clock, Edward Wightman was brought into the cathedral yard, and chained to the stake. The faggots were piled round him quickly, and in an hour his ashes were mingled with those of the wood, and his liberated spirit was returned "unto God who gave it."*

When the fire abated, a man raked out the chain with which Wightman had been fastened to the stake, and lifted it up, gleaming red through the darkness, vowing, amid the shouts of the spectators, to keep it for holy Mother Church's special use.

Late in the evening, and long after the crowd had dispersed, the stranger mentioned before was seated on the cathedral steps. A clergyman came out of the door, and asked him suspiciously, why he sat there?

"Sir parson," he answered, "I am thinking."

"Pshaw!" exclaimed the clergyman contemptuously.

"Sir parson," said the stranger, "are thinkers so very common in this neighbourhood that"——

"The clergyman interrupted him, "Why choose this place for thy thinking?"

The stranger replied sorrowfully, "Because yonder glowing ashes are matter for thought. It is not every day a man's burned; nor is it every year a man is born worth burning."

The clergyman became interested, and said, "Well, what are thy thoughts now? They are safe with me."

"Sir parson," answered the stranger, "thy secrecy I am in circumstances to dispense with; but thou shalt have my thoughts, they will be wholesome for thee. I was thinking, then, that if Edward Wightman had been contented with being fatly fed, and finely clothed flesh,

* "God may seem well pleased with this seasonable severity; for the fire thus kindled quickly went out for want of fuel. I mean there was none ever after, that openly avowed these heretical doctrines; only a Spanish Arian, who, condemned to die, was notwithstanding suffered to linger out his life in Newgate, where he ended the same.

"King James politicly preferred, that heretics hereafter, though condemned, should silently and privately waste themselves away in prison, rather than to grace them, and amuse others, with the solemnity of a public execution, which, in a popular judgment, usurped the honour of a persecution."—*Fuller*, book x. cent. 17.

he might have been alive at this instant ; but he thought God's object in his creation was to make a man : this mistake, a fatal one I allow, he has expiated in the way we know. If he would have signed church-articles, without understanding them, and repeated creeds, without believing them, if he could have become a perjurer. he might have saved his life yesterday. Eight thousand Protestant parsons, sixty years ago, at Queen Mary's order, turned Catholic priests, read the mass-book, and accomplished transubstantiation ; five years afterwards, at another Queen's wish, they turned Protestant parsons—not *persons*, for they had no *personality*, no will, no judgment, no feelings of their own. It was church-livings they thought of, not church-doctrines. Their God was their belly : their politics were tithe-politics ; their religion the state religion. They were tithe-eaters, and little else ; round-bellied, voracious, red-faced, perhaps, but still, mainly tithe-eaters. And what are you but tithe-eaters ? Else why was Wightman burned ? Honest feelings would have respected his honesty ; religious principle would have honoured that religious sense which was so strong in him that he died for it. What ! He could not say the creeds. He did not believe altogether in Athanasius's Deity, and did not think the squabbling, superstitious bishops of Nice infallible expounders of the Divine nature ; but he did better, he worshipped the God of his spirit.

" When I was a little child, my grown-up brother Gregory said he had his own opinions of my good old father. Gregory was jealous, covetous, and little-minded. Now, my brother might as justly have drowned me for not thinking of my father as he did, as you burned Wightman for not thinking of his ' Father in heaven ' according to your notions. You are murderers, and, as you killed him in the name of your common Father in heaven, you are fratricides."

" But, sir, said the clergyman, " he was a heretic."

" I do not know that," answered the stranger ; " Paul worshipped God after the manner which *some* called heresy. Heretic, you call him, Sir priest. He knew and loved God for himself ; but you know him only

through the thirty-nine articles by proxy, as it were, through the Elizabethan divines. You must not believe more or better than those dead men, on penalty of death yourself. Heretic! I tell you Christianity is better answered by one such heretic as Wightman, than by 8000 orthodox parsons, changing their religion at the beck of a woman. Edward Wightman's search of his Bible, and his honest opinions, dear to him and died for, are worth more to Christ than all the *credo*-ing, creed-saying, *pater-noster*-ing, and article-signing of all this diocese.

"'Say this creed,' says your bishop, 'it's saving truth.' Charlemagne, fresh from sin, used to say, 'Give me the good St Jerome's cloak,' and wrapping it round him, thought to take holiness by infection. Your theology and Charlemagne's morality have much the same character and merit. Now, go and think for yourself; and remember, Sir priest, to repent of the crime which you have shared in to-day. There is a higher tribunal in the universe, than this Bishop's court. From all earthly judgments, there lies an appeal to God's bar, and thither has Master Wightman carried his cause. The fifth seal will not always remain unbroken; the Revelations will be fulfilled; the seal will be opened; and there will be seen what St John saw 'under the altar, the souls of them that were slain for the word of God, and for the testimony which they held;' and illustrious among them, 'bright as the stars for ever and ever,' the soul of Edward Wightman, the Hinckley heretic indeed, but in time the world's venerated martyr; Bishop Neile's victim, but also Christ's friend, and the Christian Church's Reformer."

REVIEW.

Ad[illegible]s and Discourse after the death of the Rev. W. E. [illegible]anning, D. D.; delivered in Federal Street Meeting-[illegible]se, Boston, October 7. and 9. 1842. By Ezra S. [illegible]annett.

Th[illegible]duence of a Great Mind, when imbued with the spi-[illegible]f the Christian Religion: A Sermon at Charleston, [illegible]ctober 9, by George E. Ellis.

D[illegible]e before the Unitarian Societies of New York and [illegible]ooklyn, in the Church of the Messiah, October 12; by Henry W. Bellows.

D[illegible]at the Unitarian Chapel, Newport, Isle of Wight; by Edmund Kell, A.M.

A[illegible]ipt to illustrate the Character of the late Dr Chan-[illegible]: A Sermon, preached at Hackney, Nov. 13; by Robert Aspland.

Discou[illegible]at the Unitarian Chapel, Bridport, Nov. 27; by [illegible]obert E. B. Maclellan.

G[illegible], their Characteristics, Influence, and Destiny: [illegible]ture at Mansfield; by William Linwood.

(*Continued from p.* 144).

[illegible]'s's delineation of the "Burning and Shin-
in[illegible]he reverenced in life and death, manifests
a[illegible]ility of spirit with departed excellence.
[illegible]s he shewn the moral and spiritual power
[illegible]hristian mind. Undeniably has he made
[illegible]t all the high thoughts, and holy affec-
[illegible]volent efforts, which have consecrated
[illegible] Channing, were originated by the prin-
[illegible], and hopes of the Gospel of Christ:—

[illegible]g was a Christian man, and all that is said
[illegible] it be as an eulogium, or as a delineation
[illegible] must make prominent that highest of all
[illegible]blest style under which humanity appears.
Christian, when worthily attached to a great
[illegible] implies the loftiest of all merited honours,
[illegible]ertain kind and a certain spirit of praise.

Purity, simplicity, calmness and sober truth must furnish the chaste ornaments of the language and thoughts which eulogize him. No action of his life, no production of his pen, no line or feature of his countenance, indicated the love of distinction, or the display of ambitious desire. As a Christian, and only as a Christian, was he known to the world. Every high virtue which he exercised, and every lofty thought which he expressed, are so eminently Christian as to fulfil the deepest purpose of his heart, that he might make his Lord and Master more known, revered and loved. No uninspired pen has done so much as his to make the character of Jesus Christ a living reality to the minds and hearts of men. He began the delineation of the Messiah of God where even the painter and the sculptor stayed the exercise of their arts. The painter thought himself daring and presumptuous in his attempt to sketch the lineaments of that countenance, which had been wet by tears without guilt—which had been sad only by sympathy with the sorrowful; the colouring tints of this earth's mould could not give to the eye the lustre which the light of faith and the spirit of prophecy imparted. The sculptor could do with his marble anything else than mould it in the outline and attitude of the person of Jesus Christ. But our departed and venerated teacher of the Christian faith, without weak misgiving or daring presumption, has made us familiar with the very soul of God's high Messenger. He has brought an idea, a conception—yes, even a visible presence of the Anointed of the Almighty very near to us."

The importance of Dr Channing's labours as a minister of pure and undefiled religion in disabusing the minds of men of prevalent error, and in rescuing them from the unbelief which that error so generally induces, is well deserving the serious consideration of all who value the principles of Christian truth, and earnestly desire that they may have free course in the world, to the regeneration of society, and the promotion of God's glory.

"It is from the views which Dr Channing expressed with such a calm and majestic eloquence, such a winning earnestness of deep conviction, on three great subjects, that he is most widely known. The character of God, our Father, the nature of man, and the office of Jesus Christ as a Mediator, these were the three points in which theology presented itself to him in connection with, or rather as ab-

sorbed in, the Christian religion. It might seem as if all that is known, revealed, or thought upon these great themes, might be divested of every thing that would depress the heart or cloud the reason. But it is not so. The errors, and delusions, and misconceptions, which have attached to natural science, have been in no degree so harmful in their influence over men, as the perversions of theological science, and of the Christian faith. When Dr Channing entered upon the ministry, he found religion presented under a form in which it was, and could not but be, utterly powerless over some of the most gifted minds, and the purest hearts. They did not always declare their unbelief or disgust; but they were conscious of having a darkness upon their souls, which no word of religious counsel that they could hear, could dispel. They hungered for the bread of life, and received a stone; they thirsted for living waters, and a corrupt stream which for centuries had been flowing, turbid and defiled, was offered to their taste; they could not but turn away. Dr Channing never loved controversy; it was not in harmony with his gentle and placid soul, and, therefore, every strong expression, every passionate expostulation to be found in his writings, must be an evidence to us, not of his unrestrained temper in dispute, but of the prevalence of a spirit and a belief, against which a pen of equal power with his own unguided by so Christian a heart, would have written with untempered bitterness. Some of the language, and some of the figures, which Dr Channing employed in his early controversies, were regarded even by those who sympathized with him as too harsh attacks upon doctrines which many held dear. But if we look back upon them in the days and places with which circumstances associate them, we see nothing to regret or recall. He found the faith presented to men in the name of Jesus Christ to be powerless, and to him this was the most melancholy aspect which society ever presented; and he knew that the faith which had thus ceased to work, which was daily and visibly losing its ground, could not be the faith which Jesus Christ taught, the faith in God our Father, the faith in the infinite worth of the human soul as the offspring of God, the faith in truth, in moral freedom, in reason and thought. He found the remnants of many old errors formed into new errors, established opinions maintained, because they had been maintained, and so maintained by wrestling with the understanding and insulting the reason, as to show that both heart and mind were wronged and outraged. Let some tell us, if they will, of the decline of piety, since the pre-

valence of the views which Dr Channing taught, but let us reply by pointing to the state of men's minds, the higher order of minds, in reference to theology and society at that time. It could not be disguised then, nor can it be disguised now. Abundant means remain in diaries, letters, church records, and in the living memories of those who were then children, and can now repeat in age how religion presented itself at the firesides of their fathers, when Calvin expounded the will of God, and the mind of Christ."

The first and second Unitarian Congregations of New York, and that of Brooklyn, " bound together in the simple faith of which he was so long the able advocate," resolved, " with the view of rightly doing honour to Dr Channing's memory," to " hold a special Funeral Service at the Church of the Messiah." The spacious and beautiful edifice was crowded in every part, the discourse being delivered by Mr Bellows, and the other portions of the solemn and interesting services being conducted by the Revs. W. H. Farness of Philadelphia, F. A. Farley of Brooklyn, and A. P. Peabody of Portsmouth. The discourse must have produced a powerful impression on the audience; we give a single passage.

" There is one word that covers every cause, to which Channing devoted his talents and his heart, and that word is Freedom. Liberty is the key of his religious, his political, his philanthropic principles. Free the slave, free the serf, free the ignorant, free the sinful. Let there be no chains upon the conscience, the intellect, the pursuits, or the persons of men. Free agency is the prime distinction and privilege of humanity. It is the first necessity of a moral being. Extinguish freedom, and you extinguish humanity. Tyranny is spiritual murder, as Sin is moral suicide. All infringements of liberty are to be regarded as belonging to the same class. Political oppression, restrictions upon education, religious thraldom, domestic slavery, the tyranny of public opinion, the rule of fashion and wealth, the domination of a strong mind over weak ones; all these he dreaded, and for the same reason. Therefore, he laboured for no special sort of freedom. He was as eloquent a defender of free political institutions, as of religious liberty; of popular education, as of negro emancipation. So he denounced associations for their tyrannical influence. His whole religious teachings are directed to-

wards freeing men from servitude to their passions, and appetites, and impulses. He would make every soul master of itself. The individual is weakened by dependence; he is enslaved by authority. Let him be his own master; act upon his own judgment and responsibility, and so have that root in himself, which alone gives worth to man. It was upon this principle, that Dr Channing strove to dignify humble pursuits in the eyes of their followers. He would not have a man think meanly of himself, or his occupation. He would exalt toil by the spirit of independence carried into it, and by the native dignity of the being it tasks. He frowned upon the silly pride which disdains labour. Without decrying or undervaluing social distinctions, he insisted most earnestly upon essential equality, and mutual respect. He would lift up the head of false abasement, and make the menial walk erect in the presence of the master; he would teach the lowly to respect nothing but worth, virtue, intelligence in their social superiors, and the proud to recognise goodness and enlightenment in the humblest walks of life. Few know how much this man has done to raise into self-respect and happiness, the mechanics and labourers of our country, who felt themselves ground down in spirit, under the assumptions and pride ascribed to the more privileged classes. I have seen the influence of that single tract of Dr Channing's styled 'Self Culture.' It has reconciled thousands to manual labour, satisfied them with their condition, by substituting their own respect, and the respect of God for the condescension of riches and fashion, and taught them to look down upon ignorance and folly even clothed in purple and fine linen, and faring sumptuously every day. And what is more, he taught social equality without Jacobinism and Agrarianism. The poor and humble were no *better*, but only as good as the rich and the proud. A man was a man in rags, but also a man in purple; the soiled hand of labour was still human, and so was the gloved hand of luxury. Toil needed to be taught what was respectable in affluence, as well as affluence what was venerable in toil. If there was pride, reserve and contempt, in the high, there was envy, jealousy, and hatred in the low. Therefore, if the rich respect the poor, the poor shall respect the rich. The less favoured are bound to honour and submit to the constitution of society, if the more favoured are bound to correct and adjust inequalities to the advantage of the unprivileged. In Dr Channing's writings, attention is not fixed so much upon what is different, as upon what is the same in all men: mutual respect and

love are based upon our common nature and destiny, upon our brotherhood and filial relation to one God and Father. Most radical as his spirit is in respect of human equality, there is nothing disorganising in his writings. In this he imitates and resembles the spirit of the Gospel, which, without violence or revolution, saps the strength of all abuses and errors, and by taking a higher or a deeper ground than existing institutions, obtains room and play for its own principles without immediately, or passionately displacing the customs or order which it yet dooms and finally destroys."

We have dwelt longer on the tributes offered by our American brethren, to the glory and the goodness which have passed away from earth, than we can on those of our English friends, both on account of the nearer connection which their authors sustained to the eminent individual whose character and labours they pourtray, as also that their discourses cannot be so accessible to the generality of our readers.

Mr Kell depicts in truthful and striking colours the labours of Channing, in relation to temperance, slavery, and war, with his powerful advocacy of religious truth, and affirms, we think, most properly and truly, "that no principles but those he professed, could have produced a character such as his, in all its surpassing excellence." "He had an expansiveness of view, as comprehending the great interests of man, which is beyond the attainment of those sects of Christians who fetter the understanding, by compelling an assent to the belief of unintelligible and mysterious creeds; or by attaching importance to mere empty forms and pompous ceremonies; or who offer terms of acceptance with the God of purity, irrespective of the practice of piety and virtue." The preacher then urges his hearers to the wider diffusion of the "purer views of religious faith and practice," in which Channing, as well as themselves, have peace and joy in believing; expressing in fervent terms his own happiness in their fearless and persevering profession and advocacy, and exhorting his people, in the spirit of Christian truth and soberness, to adorn their principles by earnest zeal and godly living.

Mr Aspland's sermon is marked by that discriminat-

ing judgment by which the varied publications of its excellent author are distinguished. His delineation of the character of Dr Channing, "as a writer, philanthropist, and divine," cannot be read without profit; it is worthy of careful and serious perusal. Full honour is done to the varied excellencies of the departed, whilst the discourse, "preached before a congregation once honoured with Dr Priestley's ministry, and still jealous of his reputation," judiciously vindicates his well-earned fame. In addition to the power and beauty of the sermon itself, the extracts from Dr Channing's works appended to the discourse, together with the notes, render this publication of Mr Aspland's most valuable and instructive.

Mr Maclellan pours forth a glowing eulogium on the "great departed," and more particularly dwelling on his views on "the two grandest and most important topics which can here occupy our thoughts, the Nature of God, and the Nature of Man." And these he illustrates with great felicity of expression, and in a spirit of earnestness worthy the majestic themes.

Mr Linwood describes the characteristics of great men as consisting in "the force and depth of their intellects, and the thorough vigour of their sympathies;" their "reverence for human nature, and faith in the omnipotence and durability of truth;" and in their being "in advance of their age." There is much in his Lecture in which we cordially concur; we are at one with him in his reverence for human nature, and his hopefulness of future good; his sympathy with the suffering and degraded millions, and his aspirations for their coming mental and moral elevation and enlightenment, freedom, and happiness. But we think he has omitted the main-spring, and only sure foundation of the character of a truly great man,—faith, trust, hope in God, our heavenly Father, and unreserved obedience to his sacred and benignant laws. As introductory to a notice of Dr Channing, such an omission was peculiarly inappropriate and inaccurate. The affirmation that Dr Channing's "veneration for *man* is the *source* of all his fervour and inspiration," is, in our judgment, totally opposed to fact. Channing venerated man, because he

looked on him as the child of God, as redeemed by Christ, and as destined, through the mercy of the Almighty, for an endless existence in an after world. Reverence for God, love of the Father of mercies, assimilation to his spirit of benignity,—these were the sources from whence he derived "his fervour and inspiration" in behalf of the ignorant, the degraded, and enslaved. Wrong done to man, because the image of God, the temple of God's Spirit, prompted his powerful efforts to uplift the fallen, to break every yoke, and to "honour all men."

Nor less inaccurate in the faithful estimation of the labours and character of Dr Channing, is the omission of almost all mention of his Christianity. It was his Christianity that made him a blessing to his race. It was through its revelations, that, in humble imitation of his Saviour, he laboured for man as few else have had the power to do. Man was not, in Channing's view, the mere creature of the dust, and the denizen of the tomb, but the son of the living God, and, through Christ's resurrection, the heir of immortality. He has God for his Father, and Christ Jesus for his Redeemer, and shall outlive thrones and kingdoms, and all material things; and therefore must be cared for, educated, freed, protected from all wrong, purified, perfected, blessed.

Another omission in Mr Linwood's lecture we cannot pass over. It was peculiarly to be expected in any accurate estimate of the character and principles of Dr Channing, that the great fact of Immortality should be prominent. It is so throughout Dr Channing's writings; it was, we believe, the animating hope of his life; it was among the most powerful incentives of his earthly labours; it threw a halo, like that of the orb of day, around his dying pillow. Of such an individual it is asserted, but surely without intending to convey the meaning which the words themselves, however, naturally imply, "the wise and good one shall wake no more." Such phraseology neither honours Channing, nor imparts consolation to the mourner; nor, if expressive of denial of immortality, will it prompt aught of effort for

human welfare. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

In his "Prefatory Observations," Mr Linwood remarks, "Channing's greatness was not in his *opinions*, it had remained the same in spite of *all opinions* put together; it was in his spiritnal nature, in his lofty views and generous purposes, in his broad world-wide sympathies, and unquailing virtue. He was the property, the ornament of no sect; *his sectarian were neither as efficient, or genuine, as his other labours.*" The greatness of Dr Channing was founded, we presume, on his labours for human good; those labours emanated from his religious principles; to those principles he was indebted for his "lofty views and generous purposes;" they constituted his joy and crown of rejoicing. Was he not a Christian Unitarian, and "the ornament" of the denomination whose "opinions" he so unanswerably vindicated, whose principles he carried out to their holy and benignant results? Was he not of the "sect" of Christ, and did he not gloriously maintain the truth aad divinity of that Gospel, of whose sacred and life-giving truths some of his most powerful discourses demonstrate he was not ashamed? Nothing "efficient or genuine" in his "Evidences of Christianity," "Unitarian Christianity," "Unitarian Christianity most favourable to Piety," "The great purpose of Christianity," "Likeness to God," "Christian Worship," "The Moral Argument against Calvinism!" Thank God, thousands have acknowledged their efficiency in bringing them out of the darkness of error to the light of truth, and have felt their genuineness as faithful and beautiful expositions of the mind and spirit of Christ.

The philippic which Mr Linwood has penned against Sectarianism is as bitter as the spirit he reviles. He should discriminate between its evils and its blessings. Whilst error prevails, it is a duty to band its oppugners for its overthrow; and what is the result of individuals associating together for a common purpose, but a sect? Does not Mr Linwood himself assert, that "the life of every great man is one of contest;" and what is contest but controversy,—controversy with error, con-

test for what the individual deems to be truth? To see nothing to be admired and loved out of the pale of a particular party, and to confine Christian fellowship and salvation within its circle,—to swear unchanging conformity to a human creed, and to shut the eyes to all evidence which would evince its erroneousness,—these are the evils of sectarianism. To be faithful and earnest in propagating principles we deem holy, righteous, just, and true, and to desire the friendship and co-operation of all who are like-minded; whilst zealous in the diffusion and practice of religious principle, to preserve the mind free from prejudice, and open to every fresh accession of light from Heaven; to esteem the wise and good of all faiths, and heartily to labour with all the friends of man for man's present and eternal well-being, is to use, without abusing, the sectarianism rendered needful by the prevalence of error and of wrong-doing. Individual effort may do something to rouse attention to long-lost truth, but co-operation and sympathy between man and man, call the union by what name you may, is essential to the spiritual freedom and well-being of mankind.

What says Christianity to the present distress? by Henry Solly. London, J. Green.

"*What* says Christianity to the present distress?" A great deal. It declares the wide-spread destitution to be occasioned by infractions of the benignant laws which the Saviour has announced for the present and eternal welfare of mankind. Were this professedly Christian nation in very truth a nation of Christians, would that distress exist? We trow not. Mere worldly politicians may attribute that distress to any causes their imagination may conjure up; "machinery," "over production," "the monster capital," "the too densely peopled land;" or any other chimeras by which people so often essay to darken counsel by words without knowledge. But all this is merely working on the surface of things; the cause of the evil is more deeply seated far. Had the principles of Christian equity and Christian love been the governing principles of human

legislation and human action, the distress which now makes the benevolent heart quail, and the wisest cast anxious looks to the future, would not have arisen. Men fall down in worship of an idol, to the neglect and abandonment of their heavenly Father, and yet impiously expect the blessing from on high; in their fraudulent career they make machines of their fellow-beings, and yet look for the intelligence which can only emanate from freemen; they divide society into castes, and wonder there is no reciprocity and kindliness of feeling between the favoured and the abject; they legislate for the few, and not for the many, and are surprised that the millions should complain of monopoly. It is this preference of Mammon to Jehovah; this sacrifice of general good to individual aggrandisement; this class legislation in lieu of universal blessing; this drudgery of man as a slave to time, in utter recklessness of the immortality of his destiny; this utter violation of Christian principle and practice, by the substitution of might for right,—that has occasioned the distress under which the inhabitants of our land are bowed down. Is it surprising that indigence and splendour should commingle in our cities; that gaunt poverty should perish by palace walls; that human creatures should be huddled together in hovels and closes, which breathe of pestilence physical and moral; that they should lie down in the streets and die, whilst Dives rolls past in lacquied state and servile attendance? But ought such such things to be? Can they long be tolerated? Harassed and goaded almost to desperation by these melancholy and fearful contrasts, is it wonderful that the people should be attracted by the lo here! or lo there! which too often vainly promises abundance for want, and liberty for bondage?

In such circumstances, how should a practical disciple of Jesus act? Fold his arms in apathy, and care not for the afflictions whose cry goeth up to the Universal Father? Stand aloof from the struggle in behalf of suffering humanity? Allow ignorance to wallow in its degradation, and the destitute to perish in their desolation, and the sinful to spread wider and wider round them the contagion of their loathsome-

ness? No true follower of Him who came to seek and save those who were lost can deliberately resolve to act so unchristian a part. With all seriousness and solemnity will he put to himself the question, "Are the arrangements of society the wisest and best that can be devised for the promotion of the present and eternal welfare of every human being?" "If not, there is but one thing to be done—to make them so. If they are the result more or less of selfish power and private aims, no one who believes in Jesus as his Saviour can then have one moment's doubt respecting the course he must adopt."

To bring this subject fully before the truly philanthropic and Christian mind, to answer the question we have just proposed, and point out the real causes and remedies of our national evils, are the objects proposed by the excellent young minister who is the author of the pamphlet we are now noticing. It is divided into five chapters, and the ninety pages of which it consists, are full of deeply interesting matter, powerfully suggestive of the true replies to the question, What says Christianity to the present distress?

The Testimony of Jesus to the exclusive Deity and absolute Supremacy of the Father, a Discourse, by the Rev. R. E. B. Maclellan. London, J. Green; Bridport, Prince.

This excellent discourse is in fact an epitome of the teachings of Christ in relation to the great truths on which it treats. It supplies, from the words of Jesus himself, veritable answers to the questions, "What Jesus says of the nature of God;" "What Jesus says of the connection between God and himself;" and, "What Jesus says respecting himself." Would people seriously ponder this discourse, and really follow the advice of the text, and "*Remember* the words of the Lord Jesus," the language of prophecy would soon be fulfilled, "Jehovah shall be king over all the earth: in that day there shall be One Jehovah, and *his name* One." To a second edition Mr Maclellan has very properly added the testimony of the apostles to the cardinal principles of religious truth, and has thus fur-

nished, in a small compass, and at a most accessible price, an admirable compendium of the evidence in behalf of the vital doctrines of the Gospel of the grace of God.

Position of the Jews, a Sermon, by Henry Hawkes, B.A., F.L.S. London. J. Green.

This discourse was delivered "on occasion of the death of the Rev. Solomon Hirschel, D.D., Chief Rabbi of the German and Polish Jews in the British dominions," and for ourselves we rejoice that it is the testimony of a Christian Unitarian minister to the rare intellectual endowments and superior moral excellence of this venerable man. We have derived much pleasure from the perusal of this sermon. There is throughout a felicitous introduction of Scripture passages, at all times beautiful, but rendered, if possible, more striking by the happy adaptation to the purposes of the discourse. Not alone for eulogy of Dr Hirschel was the sermon penned; that eulogy is made subservient to striking narrative of the sufferings of the Jewish people, and more especially their treatment by nominally Christian England; to urgent remonstrance against that treatment, and persuasive exhortations to Christians to do justice to their Jewish brethren, as well as to the children of Israel to vindicate their claims to "equal rights of citizenship." We thank Mr Hawkes for his good service to the cause of Christian benevolence and freedom, trusting that it may be amongst the means of exciting public attention to the important subject of Jewish emancipation from civil disabilities.

The Love of Christ Constraineth. London, J. Green; Bristol, Philp and Evans.

This little tract breathes the spirit of the Saviour. It shews by various striking historical illustrations the Gospel of the grace of God exterminating slavery; disseminating through the nations Christ's most blessed legacy to a conflicting and warring world, peace and goodwill; leading to the practical recognition of the

rights of humanity; prompting to labours for the poor and ignorant; sanctifying all domestic relationships; uprooting grovelling selfishness, and inspiring the moral courage which braves every ill, in order that Christian truth and righteousness may gladden, enlighten, and purify every living soul. This admirable portraiture of the power of Christian benevolence should be widely circulated.

The late Richard Price, D.D., F.R.S., Characterized in a Sermon preached at Newington Green Chapel, London, by Thomas Cromwell, F.S.A. London, J. Green.

The estimable successor to Dr Price in the ministry of Newington Green Chapel, having proposed the erection of a monument to the memory of his excellent predecessor, preached this sermon from the text, "The righteous shall be had in everlasting remembrance;" partly to aid the funds needful to the execution of his proposal; and chiefly to impress on the minds of the present generation the Christian virtues of the eminent individual whose life and labours he eulogises. The various moral lessons Mr Cromwell deduces from the character and efforts of Dr Price, are the duty of "perseverance in well doing;" "that the Christian minister may do well, irrespectively of the hope of enlarging the sphere of his pulpit influence by enlightened and benevolent-hearted efforts to teach men their true interests, their duties, and their rights as members of their respective communities, and as citizens of the world;" "how the utmost candour, meekness, and humility may take part both in political and theological controversies, and derive improvement instead of detriment from both;" "disinterestedness and philanthropy;" "simplicity;" sterling and exalted piety.'" Venerating, as from earliest years we have done, the character of Dr Price, it has been refreshing to us to be reminded of his many excellencies in the very pleasing form in which they have been set forth by Mr Cromwell. A brief memoir of Dr Price is prefixed to the sermon, and the inscription on the monument subjoined.

People's Edition of the Entire Works of W. E. Channing, D. D. Published under the care of the Rev. R. E. B. Maclellan. Belfast, Simms & Macintyre.

We congratulate Mr Maclellan on the completion of his benevolent labour. Triumphantly has he carried out a proposal which met at first but in too many quarters with shakings of the head, and impediment and demur. We congratulate the general public on the acquisition, in so cheap and yet handsome a form, of so rich a treasury of Christian knowledge. We congratulate the friends of Christian truth, that, after the publication of so many editions in Scotland, England, and Ireland of portions of the works of this eminent philanthropist and divine, an edition of five thousand copies should find willing subscribers. The appearance of the work, when divided into two volumes, is very creditable to the printers. The Supplement is somewhat faulty in its arrangement. The address delivered at Lenox in August last, being the closing public labour of its gifted author, we should have preferred to close the work, in place of its present position; instead of which, it is finished by an early production of Dr Channing. But, after all, this is of little comparative consequence. A more serious defect is the reprint in the Supplement of the greater portion of a sermon which had already appeared entire in the body of the work, "The Power of Unitarian Christianity," p. 1164–1184, being only another title for "Unitarian Christianity most favourable to piety," p. 599–620. However, when the entire work is bound up in two volumes, this admirable sermon will grace them both; and it is well deserving of being re-read, and thoroughly pondered by Trinitarians, as also by Unitarians;—by the one to shew the power and elevation of genuine Christian worship; by the latter, that they may more highly value their faith, and reap from it its blessed and sanctifying results.

MONTHLY RECORD.

April 1. 1843.

Mary Street Chapel, Taunton.—On Sunday evening January 29. 1843, Mr Montgomery delivered the lecture previously announced by him, on a sermon "On the Deity of Christ, and why are you not a Socinian," just published, by the Rev. Mr Shutte, vicar of St James's parish. There could not have been so few as seven hundred persons present on this occasion, who evinced the interest they took in the topics discussed, by a deep and fixed attention during the whole period of Mr Montgomery's discourse, which occupied an hour and forty minutes in the delivery. The points principally dwelt upon, though not in detail—Mr M. referring his audience to the lecture itself, about to be published, for the whole evidence—were, 1st, That the doctrine of a Trinity was not revealed in the Old Testament. 2d, That neither this doctrine nor that of the Deity of Christ was revealed by Jesus during his ministry, or before the day of Pentecost. 3d, That not being revealed either in the Gospels or Acts of the Apostles, neither the Trinity nor the Deity of Christ was taught in the Epistles, they containing no new doctrine. And, 4th, A review of all the scriptural passages in Mr Shutte's sermon was entered upon, Mr Montgomery showing, from the works of eminent Trinitarian divines and critics (amongst whom were enumerated Luther, Calvin, Wardlaw, Stuart, Carlile, Dr Pye Smith, Adam Clark, Archbishop Tillotson, Bishop Burnet, Bishop Marsh, Bishop Langley, &c.) that the scriptural evidence advanced was inapplicable to the subject under discussion. The chief and novel feature of Mr Montgomery's address was the bringing forward the authority of the celebrated writers whom we have named, and various others also, holding orthodox religious opinions, to support his denial of Mr Shutte's different statements, only one Unitarian authority, it struck us, being mentioned. The lecture is to be published, so that the arguments of the two reverend gentlemen will be thus quickly submitted to public judgment.—*Taunton Newspaper.*

Fellowship Meeting.—During the last four months a meeting of individuals connected with the Unitarian congregation of this city, has been held once a fortnight, on Thursday evenings, in a small hall engaged for the purpose. The objects of the meeting have been the better acquaintance of members of the congregation; the com-

munication of information as to the diffusion of Christian Unitarianism in different parts of the kingdom and the world; and the reading of portions of publications not generally accessible to the people. Each meeting has been begun and closed with prayer. The minister has presided, and the meetings have proved pleasant, instructive, and useful. A proposal was made at a recent meeting of the Fellowship Society, to hold a tea party in connection with the congregation. It was warmly entered into, and on Friday evening, February 17., a social meeting was accordingly held in the Thistle Street Hall. A larger place of meeting could not be obtained, which necessarily limited the attendance. About one hundred and forty persons, male and female, assembled, Mr Harris in the chair; a very happy and delightful evening was passed in the expression of enlightened and benevolent sentiment. The meeting was addressed by the Chairman, and Messrs Given, Pughe, Neil, Moffatt, and Nelson. Good wishes for our English, Irish, and American brethren, were warmly expressed, as well as kindly sympathy in the efforts and prosperity of our Scottish societies; and substantial and generous proof afforded of heartfelt interest in the circumstances of Paisley friends. Hymns were sung in the course of the evening, the opening and closing ones, composed for the occasion, we now gladly insert, the middle one having previously appeared in our pages.

I.

O Thou, who dwell'st enthron'd in light,
Where shadows come not,—is no night,
Unequall'd, undivided, LORD,
By all rever'd, by all ador'd,
Thy richest benefits command
To rest upon this little band,
And, as our hearts unite in love,
Impart thy blessing from above!

Pilgrims of truth, our souls aspire
To feel affection's holiest fire;
That, one in faith, in hope, and will,
We may our Master's law fulfil,
And witness, while we sojourn here,
Where bigots blame, and scorners sneer,
That we with Christ are one, as he
Is one, our Father, God, with thee.

Then bid thy Sacred Spirit move
And bind us with the bonds of love—

Bonds that shall never broken be,
Eternal as eternity ;
So shall we by our lives show forth
The Christian's zeal, the Christian's worth,
And numbers without number win
From folly, wretchedness, and sin.

II.

Now, by faith and truth united,
One in spirit, one in word,
Hands and hearts assured, plighted
'Neath the presence of our Lord,
Each to each with love commending
To our earthly homes we go,
Still, as Christian brethren, blending,
Sharing each one's weal and woe.

May our Father's grace defend us
As we tread life's snareful road !
May our Master's love attend us,
Make our hearts its fix'd abode !
May that peace the world denieth,
Be to us by mercy given,
Purity that guilt defieth—
Present joy—eternal heaven !

Birmingham Unitarian Domestic Mission Society.—On Sunday, February 12. the third Aniversary Sermons in aid of the funds of the above institution were preached by the Rev. George Armstrong, of Bristol (formerly incumbent of Bangor, in the diocese of Down and Connor), in the morning in the Old Meeting House, from Genesis, 4th chapter, 9th verse, "And the Lord said unto Cain, where is Abel thy brother ? And he said, I know not ; am I my brother's keeper ?—and in the evening, in the Newhall Hill Chapel, from Exodus, 20th chapter, 9th verse, "Six days shalt thou labour, and do *all* thy work." Each discourse formed an eloquent and impressive appeal on behalf of our destitute and neglected brethren, and proved in a most powerful and convincing manner the necessity and value of the Domestic Mission—an institution well suited to the wants of suffering humanity, and, by penetrating the dark and desolate recesses of poverty, ignorance and vice, peculiarly calculated to convey to the famishing and sorrowing inmates of those dreary abodes relief in their several necessities of mind and body, and thus lighten at least, if not remove, the load of human misery. The collections after the services ammounted to £44 : 3 : 6, being about £6 more than last year. On the following Tuesday evening about 300 of the subscrib-

ers and friends of the Mission (about seventy more than at the last anniversary) took tea together in the spacious room under the Newhall Hill Chapel; and on the social repast being ended, a hymn, (written for the occasion by a lady of Birmingham,) was sung, after which the president, Thomas Eyre Lee, Esq., was called to the chair, and having briefly addressed the meeting, called on Mr Earl, one of the secretaries, to read the report of the committee for the past year, which gave a most interesting and satisfactory account of the operations of the society. The report was listened to with profound attention, and, after three years' experience, afforded gratifying testimony to the soundness of the principles on which the society is founded, and also to the value of its various ministrations. The adoption of the report was moved by G. S. Kenrick, Esq., after a speech of great beauty and feeling, and seconded by Harry Hunt, Esq. The cordial thanks of the meeting were then voted to the Rev. George Armstrong, who replied at some length, and in a speech of great power and eloquence, and replete with Christian philanthropy, called on the friends of the poor to aid the missionary in his efforts to diffuse the blessings of the gospel, and to meliorate the general condition of the people, not only by pecuniary aid, but by the moral power of their own good example, and by the force of their influence in promoting free and equal legislation. In the course of the evening, the Rev. Thomas Bowring, the society's missionary, delivered his annual appeal to the friends and supporters of the Mission; and feelingly portrayed the sad state of our population from want of employment, and the consequent misery to which they were subjected. It is, however, gratifying to observe, that the "relief fund" of the past year amounted to nearly £60, which has been distributed among the poor without distinction of religious connection. The meeting was also addressed by Revds. Hugh Hutton, M'Kean, Messrs Gittins, Thomas Clark jun., W Lowe jun., W. Earl, Brooke Smith, I. R. Mott, Thomas Wright, Prime, John Green, Thomas H. Ryland, Alderman Weston, Edmund Rodgers, S. Whitfield, jun., and others; and a vote of thanks having been passed to the president, the company separated, highly gratified with the proceedings of the evening, and with the still increasing prosperity and usefulness of the institution. About five-and-twenty new subscribers have been added to the list since the last anniversary. The Sunday schools (including the adult class) contain 257 pupils, many of whom but for the entreaties of the missionary would most probably have been entirely neglected, and left to spend the Sabbath in idle wandering or in contracting evil habits.

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HAS PHILOSOPHY HAD A HISTORICAL EXISTENCE, AND WHAT HAS THAT EXISTENCE BEEN?

By VICTOR COUSIN.

(*Translated from the French.*)

(*Continued from p.* 113.)

WE now pass on to modern history. I suppose that the Greek and Roman world has shone for nearly thirteen or fourteen centuries, to be eclipsed for ever. Its duration is infinitely shorter than that of the East, and if I have made myself understood, none of you can be at a loss for the cause, the necessary cause of this. The epoch of the world which represents immobility must represent it always, and continue immovable: duration is its character. The epoch of the world which represents movement should have less duration and more activity. The Greek and Roman epoch is thus much shorter than the oriental epoch.

Who knows how long ours will last? We are of yesterday. Human civilization is not young, but modern history is young; modern philosophy younger still. If this idea gives no countenance to presumption, it is yet most favourable to hope; for all which is not behind must be before us, and a future is better than a past.

There are two periods in modern history, and there are only two;—the period of envelopment, and the period of development. The middle age is nothing else than the difficult, slow, and bloody formation of all the elements of modern civilization,—their formation, I say,

not their development. In the middle age, as in Greece, as in the East, there were, and could not but be, all the elements of human nature. The middle age is in humanity, as Greece and the East are there. All the elements of humanity co-exist in it, but imperfectly distinguished—confounded in the dominant element of the middle age. In every epoch there has been, and must be, a ruling element, which does not exclude the others, but conceals them. The dominant element of the middle age is Christianity. It is Christianity which has civilised the modern world:—it has taken nearly ten centuries to lay a fixed and firm foundation for our civilization. It is Christianity that has given a new impulse to industry, that has created government, that has remoulded it in its own image, that has created art, that has also given birth to philosophy;—I mean to that celebrated, though ill understood philosophy, which has been called the *scholastic*. As oriental philosophy has the Vedas for its original foundation; as Grecian philosophy has come forth into life from the mysteries; so modern philosophy is based upon the Bible, the Old and New Testaments, and the sovereign decrees of the church. And, further, as the unity of the middle age is in the organization and progressive dominion of the church, so the unity and fundamental character of the scholastic philosophy lies in this, that it moves in a circle which is not traced by itself, but is imposed upon it by another authority than its own. The human mind, with all its energies, existed in the middle age; and although it was then clothed in the most perfect religious form, yet it could not, in virtue of its nature, but seek to render an account of this form. Hence arose gradually a more methodical and regular system of religious instruction in the cloisters;—afterwards, universities and scholasticism. The most different systems are comprised in scholasticism, with an appearance of extreme boldness; it is most astonishing with what apparent freedom they reasoned in the middle age. You know the quarrels of the nominalists, the realists, the conceptualists; if you were better acquainted with the details, I would willingly retrace the general characters which they represent; but it is sufficient to say,

that the sects of scholasticism are more numerous than all the Grecian sects, than the Indian and Chinese sects. Further, there are many truths in scholasticism; and as in these days, after having in the first moment of deliverance, accused, execrated, disdained the middle age, we now apply ourselves with ardour, and even with passion, to the study of it,—so after having said much evil of scholasticism, it is not impossible, since we go from one extreme to another (and it is inevitable that we should do so), it is possible that if we now cast a look upon scholasticism, we may be so astonished at comprehending it and at finding it so ingenious, that we may pass to admiration. If I profess to believe that all truth is to be found in Christianity, I ought also to believe that an explanation of Christianity, such as this is, must contain profound truths; and, hence, I am no enemy of scholasticism. But it is not I, it is human nature which declares that the thought which acts in a circle which it has not traced for itself and which it dares not surpass, is a thought which may contain all truth, but it is not yet thought in this state of absolute freedom which characterizes philosophy properly so called. Thus, to my mind, scholasticism, so far from being the last expression of philosophy, is not, strictly speaking, philosophy at all.

As we know the day, the month, the year, in which Grecian philosophy came into the world, in like manner do we know, with the same certainty, and with even more detail, the day and year from which modern philosophy dates its existence. How long has that existence lasted? We proceed to discover the youth, the infancy of the philosophical spirit which now animates Europe. The father of one of your fathers may have seen the man to whom modern philosophy owes its being. What is the name, what the country of this new Socrates? Without dispute, he should belong to that nation which has advanced farthest on the route of European civilization. He ought not to write in the dead language which the Latin church employed during the middle age, but in that living language which is destined to future generations, that language destined perhaps to supersede every other, and which is already

accepted from one end of Europe to the other. This man is a Frenchman—he is Descartes. His first work written in French appeared in 1637. From 1637, then, modern philosophy dates its birth. And what is the title of this eminently historical work? "*De la Methode.*" I have said that Socrates had no system;—I say that it is of little importance that Descartes had one. The conception of Descartes which belong to history is that of his method. Socrates represented free reflection; Descartes, free reflection elevated to method, and to method in its severest form. Descartes commences by doubting of every thing, of the existence of God, of that of the world, even of his own, and stops only at that of which he could not doubt, without, at the same time, ceasing to doubt at all, namely, of that which doubts within him—of thought. Between the reflection of Socrates and the method of Descartes there is a gap of two thousand years; there is a shorter interval, but as great a difference between a certain Indian system, of which I shall afterwards speak, and the dialectics of Socrates, Plato, and Aristotle. The Greek dialectic is much more sincere, serious, and profound than that of Niaya; but the method of Descartes is superior to the processes of the ancient mind, with all the superiority of our civilization over that of Greece. Descartes had undoubtedly a system, but his principal glory does not lie in that; his glory, like that of Socrates, is to have introduced into the modern world that philosophic spirit which has produced, and will produce a thousand systems. *De la Methode*,—such is the title, so simple in our days, so important then, under which Descartes gave his thoughts to the world.

He was a Breton gentleman, a soldier, strongly marked with all our faults and characteristics; frank, firm, resolute, bold, thinking in his closet with the same intrepidity with which he fought under the walls of Prague. He had entered the profession of arms as an amateur; he philosophized for the same reason—to satisfy himself; without the least ambition, having left his country, not, as is supposed, by compulsion, but quite freely. He was rich—perfectly well born. Cardinal Richelieu, who loved the great Corneille, and

who understood men well, offered or promised him a pension, but he never accepted it. With some concessions on his part, protected as he was by Father Mersenne,* he might have risen to distinguished offices. But he loved better to move about in the world, to wander in Italy, to dispute with Galileo, afterwards to bury himself in a Dutch village, and ultimately leave his bones in the north,† without any desire to found a sect, philosophizing for the sake of philosophy, reflecting for the sake of reflection, preoccupied alone by the need of understanding himself, of giving account of his knowledge, and seeing all things clearly. He esteemed his method much above his greatest discoveries; so much so, that in a posthumous work which I have given to the public, Descartes derides those who imagine that his physical and mathematical discoveries were the great business of his life. He says to them, "you do not understand my thought; I have made my discoveries in order to exercise my method; if they are of any value, you may conclude that my method is of value, and you may apply it anew to what you will, mathematics, physics, it is of little moment to what." Even in his application of algebra to geometry, he proceeds as if for amusement; he esteemed his method above all, and he constantly returns to it. It is the last theme of his writing, as it was the first.

The philosophic spirit once introduced into the modern world in 1637 (and we now speak in 1828), it has not stopped short; it has been developed with the proportionate progress which ought to exist between the modern world and the worlds of Greece and of the East; and for one age (and we have only lasted one age yet), it seems to me that philosophical systems have not been wanting in Europe. No, they have not been wanting; nevertheless it is very strange that modern

* A distinguished French philosopher of the 17th century, and Superior of the convent of the *Minimes*, in the neighbourhood of Paris. He was a fellow-student of Descartes at the Jesuits college of La Fleche.—Tr.

† Descartes died on the 11th February 1650 at Stockholm, where he had gone on the invitation of Christina, Queen of Sweden, to take shelter from the persecution of the church.—Tr.

philosophy should be accused of losing itself in a maze of systems; this is surely excessive severity towards such a child. I would remark, that far from being lost in a chaos of systems, it has, without any deficiency of philosophic fruitfulness, produced scarcely more than two or three great schools; it is yet in swaddling clothes, so to speak; we can be proud indeed of but little which it has yet done, but we can count much more surely on that which it will do, on that which it is called to do. From the first interpreter of the Vedas, to the last philosopher of the Indian-Chinese world, eastern philosophy has not gone back. From Socrates to Proclus, Grecian philosophy has not gone back; and modern philosophy from Descartes onward to future ages, will not go back any more than its predecessors.

Remark that modern philosophy has its unity, like that of Greece. Hitherto its unity seems to me much more striking than its diversity. This unity is and can be nothing else than the characteristic, common to all philosophers, to make use of their reason with absolute freedom. It will be said that this advantage was not wanting among the thinkers of the middle age. Thomas Aquinas, Abelard, Erigenius, were, it is true, original and daring minds; but in their boldest flight, they had always their eyes upon the limits which ecclesiastical authority had set for them, and they respected those limits, or at least pretended to respect them. But in the present day the emancipation is complete; there even reigns in the philosophy of our age a sort of apparent scepticism, an excessive spirit of negation, which betrays at once the prevailing need of reflection, and the infancy of the art of reflecting. This phenomenon is not new. In the beginning of Greek philosophy, between Pericles and Alexander, the negative spirit, though powerfully repressed by two minds so profoundly positive as Plato and Aristotle, was yet the prevailing tone; and so since the time of Descartes, the negative spirit still hinders, especially in France, the progress of the higher philosophy. We need not be astonished or terrified at this. Every great change of the human mind begins by antagonism, but this is only the starting point of great movements, it is not their end.

The bickerings of the day (excuse this expression), against that which is most holy and venerable, will soon give place to the true spirit of our age. We will lay aside these constrained and pusillanimous habits in a continued use of liberty. When, instead of being liberated slaves, we shall be free men, it will not enter our thoughts to turn this liberty, of which we possess full and entire consciousness, against aught that is great and noble; we will be content to make use of it, and the sterility of minute criticism will give place to positive, extensive, and fruitful views.

Consider this; nothing goes back, all advances; philosophy has gained in passing from the East to Greece, it has gained immensely in passing from Greece to Europe, it cannot but gain for the future. I have endeavoured to show you in a former lecture, that philosophy is, if I may so express myself, the culminating point of individual thought; and you have now seen the part which philosophy plays on the theatre of the world constantly increase, and that in considerable proportions, in the three great epochs of human history. My faith is, that in an unknown future the philosophic spirit will extend and develope itself, and that as it is the highest and last development of human nature, the last attainment of thought, so it will be the last attainment of the human race, the culminating point of history. Thus, in the East, out of one hundred intelligent creatures possessed of truth, there may have been one (I speak in ciphers for the sake of being understood) who sought to give an account of the truth, to understand himself. In Greece, following up this calculation, there may perhaps have been three. To-day, even in the infancy of modern philosophy, we may say that there are probably seven or eight who seek to comprehend themselves, who reflect. The number of thinkers, of free minds, of philosophers, will increase, will extend unceasingly until they predominate and become the majority of the human race. But to-morrow will not see that day dawn upon the world.

Let us not be presumptuous, gentlemen, for, as I said, we are but of yesterday, and have not yet accomplished much of our journey; but let us have faith in

the future, and thus be patient in the present. There will always be masses in the human race; we must not attempt to decompose or dissolve them beforehand. Philosophy is among these masses under the natural, profound, and admirable form of religion and worship. Christianity is the philosophy of the people. He who now speaks to you has come from the people and from Christianity, and I hope you will always see in me a profound, a tender respect, for all that belongs to the people and to Christianity. Philosophy is patient; she knows how things have gone in past ages, and she is full of confidence in the future; happy to see the masses, the people, that is to say almost the entire human race, in the arms of Christianity; she is content to offer them her hand with kindness, and to aid them in their upward progress.

A man whose rare virtues, and high political talents, recommended him to all who were not so blind as to deny, even to their most formidable adversaries, the qualities which do honour to them, M. de Serre, exclaimed, with a pathetic tone, in 1820, over the progress, then perhaps somewhat menacing, of the spirit of freedom, "Democracy flows in upon us with a full tide." A man, recommended by virtues no less pure, and talents no less high, and who added to these an admirable knowledge of the present time, replied to him, "If by democracy you mean the advance which for some centuries has been constantly making in industry, art, laws, morality, and intelligence, I accept such a democracy; and far from speaking evil of my age, I thank Providence for having cast my life in a time when it has pleased him to call a greater number of his creatures to a participation in the virtues, the morality, and the knowledge, which before were the exclusive property of the few." I do injustice to the beautiful words of M. Royer Collard in quoting them from memory; but I am sure that I do not falsify the meaning, that I am faithful to his thought. We hear in these days many lamentations over the constant growth of the philosophical spirit which it is said is dissolving, annihilating the political and religious faith of modern Europe. I do not see this dissolution; I do not believe in it; I

have seen a little of Europe, and she is not near her dissolution. But there does exist, I see *that*, a great, a perpetual progress of the philosophic spirit of reflection applied to all things. The human race now assumes the robes of manhood; it would see clearly into more than one thing which has hitherto been concealed by venerable clouds. And at this spectacle I too, thank God that I have been born in an age when it has pleased him to raise, step by step, a greater number of my fellow men to the possession of the highest form of thought. W. S.

DIFFERENT ASPECTS OF CHRISTIANITY.

To the Editor of the Christian Pioneer.

Sir,—In my last (see number for January), I had occasion to remark, that the aspect which Christianity presents, or the point of view from which it may be contemplated, is somewhat different in the writings of Priestley and of Channing, I do not mean that there is any substantial difference or contradiction between them, nor even such a distinction as should induce Unitarians to make themselves partisans of the one at the expense of the other; but referring to prejudices against Unitarianism, as they exist in the mind of the orthodox part of the public, it may be proper to enquire, in what respect the one aspect is more likely to gain favour, or at least attention, more readily than the other?

It is too much the disposition of all parties to care little about making their own views acceptable to Christians of other denominations. They seem to fear, that, by so doing, they shall appear to make a surrender of principle, or to acknowledge themselves defeated upon an argument to which they were committed. They have no complacent feeling toward the idea of a union by means of conciliation. They expect, and seem almost only to *wish* for union, by the triumph of their own particular doctrines and customs, that is, by a

conformity of all to themselves. This however is a selfish feeling, for in such case, it is not truth for its own sake that we care for, but only so far as it may happen to appear on our side. But it is surely too much for any party to assume "*a priori*," that they are exclusively and in all things in the right. They will indeed privately think so, as every one does after having examined a subject, and made up his mind; but in dealing with others, who we know have come to different conclusions, we ought to admit it possible that they may be in the right also—that is, that they have sufficient ground for being satisfied in their own minds. It can only be in this way, that the truth can be elicited, and to the general satisfaction, even in point of policy; the best chance for any party of succeeding in an argument with others, is to admit in their favour, whatever we can conscientiously, then to appeal to such common ground, as the means of convincing them of what they have not yet known or acknowledged. Channing has done this practically, in some instances, and our present object is to consider a little farther what is the aspect or idea of Unitarian Christianity under this form and position.

The distinguishing feature of it is, its moral characteristic as a general doctrine, and particularly the moral and spiritual nature of Christ's mission and character, in contrast to metaphysical views of the same subject. Abstractly, and in their simple form, these propositions are not, and will not be controverted. Nay more, from the comparative popularity of Channing, it may be fairly concluded, that in this, he has struck a chord of sympathy and concord. It remains to be shewn that this chord can yield finer, and more various and exalted tones of true piety and virtue, when acted upon by Unitarian than by Calvinistic principles and ideas. If in this way, men's mind can be led forward, it will be by *moral suasion*, as a moving power, in contrast to *controversy* which is a sort of intellectual *compulsion*.

The Unitarian schools of Priestley and of Channing are distinguished by their respective characteristics of moral suasion, and of controversy. For reasons al-

ready assigned, and others to be shewn, I am rather partial to the power of moral suasion as "the more excellent way," but I am not insensible to the advantages and even the necessity of controversy in certain circumstances. Let every one be fully persuaded in his own mind upon such points; or every congregation, by consideration of time, place, and circumstances, affecting the suitableness of the matter to the occasion. Or on the part of preachers and writers, let them consult their peculiar tastes and gifts for conducting controversy, and for illustrating and enforcing moral sentiments. Let there be no jealousies and divisions among the lovers of truth on this account. Let them combine all their means and endeavours to maintain and promote their common principles and objects.

Having thus endeavoured to guard my purpose from misapprehension, I may be allowed now to explain, somewhat more at large, the grounds of that partiality which I, for one, entertain, for what I have ventured to call the school of Channing, or of moral suasion, as the better means under ordinary and general circumstances for advancing the cause of rational and Unitarian Christianity in the present age, preferable to the means of controversy. For this purpose let us enquire what ground there is on which we can meet the party calling themselves evangelical, in regard to certain common and acknowledged principles or facts.

Among other things, they profess to have a great regard for the honour of Christ; and if the clamour they have made in calling out to him, "Lord, Lord," saying to the world, "Lo! here is Christ" (in their communion) were to be taken as proof, they have a shew of it in their favour. But we know, upon the authority of Christ himself, that he did not court high sounding titles or professions from his disciples. He for his part "sought not his own glory, but the glory of Him that sent him," and on the part of his followers he valued their professions of attachment to his person or his cause, just in proportion as it induced them "to do the will of his heavenly Father." Now, what that "will of God" was, we learn from the whole of our Saviour's life and teachings, and more especially from that condensed state-

ment of it contained in his "Sermon on the Mount" He that heard "these sayings of his," and put them into practice, was declared by him to be safe and happy, as having "built upon a solid foundation," while the superstructures of all other were baseless fabrics. This foundation was *his morality*—this constituted "the sayings" to which he referred. No one, therefore, who neglects the study of Christ's morality, and the practice of it, can appreciate his character and mission; for his character was an exemplification of his own moral principles and precepts, and his mission was (for one eminent object) to establish the reign of this morality, or of "the kingdom of heaven upon earth." No man can know and honour Christ, therefore, as he ought, without attending to this moral aspect of his character and mission.

But this is not an aspect with which the evangelicals are familiar. Their attention is engrossed about the *death* rather than the *life* of Christ, and that not as a voluntary act of his, and as having a practical effect in accomplishing the salvation of the world. In that point of view the Unitarian does, or may contemplate the sufferings and death of Christ also as objects of great interest, and forming part of our Lord's character and mission. But the evangelicals connect the death of Christ with certain supposed abstruse influences upon the mind of God, and they are so much in love with their theological theory on this topic, that it engrosses their attention, to the neglect of the study of the life and character of Christ, as manifested in those instances which are level to our understanding and means of cognisance. They profess, indeed, a high and peculiar regard to the *merits* of Christ as the ground and means of man's salvation, but their idea of this *merit* is entirely factitious and theological, not moral. It does not embrace the consideration of moral excellence, either in his doctrine or in his personal conformity to that doctrine, nor in the fact of his exhibiting the image of the moral perfection of God to the views of mankind. The orthodox idea of the merits of Christ is founded upon the supposition that he underwent some inconceivable sort or degree of preternatural suf-

fering, inflicted by the immediate hand of God, as the "punishment of our sins," while he was on the cross, or that the value of his natural sufferings was *infinitely* enhanced by the abstract dignity of his *person*, that is to say, by something that he is alleged to have been, or to have done, before he appeared in the world—a something of which we can form no distinct idea, any more than we can do of the supposed *secret* infliction of supernatural pain at his death. Thus, their idea of Christ's merits is a confused and artificial mystery, which cannot be illustrated by the study of his life and doctrine.

But our idea of his merit, is a clear and distinct conception, resting upon what he actually was and did, and taught, while he was in the world. The more it is contemplated, the brighter does this moral conception of Christ's merit become. In proportion as we become like him, in our advance in holiness, or moral improvement, we can appreciate this merit the better. It reveals to us traits in his character, and incidents in his life, which do not at first strike the attention. "Beholding his glory, we are thus changed more and more into his image or likeness." This sort of knowledge of Christ is a profound and progressive theory, and having an increased influence on our hearts. But the artificial, metaphysical, and systematic idea of Christ's merits, presented by orthodoxy, is altogether a scholastic barren notion, it does not proceed upon, neither is connected with moral sentiment and character. It requires for its support also, other metaphysical and dialectic dogmas equally mysterious and profound with itself, tending to puzzle the minds of their votaries, instead of exercising and elevating the sentiments of the heart, and bringing home an increasingly clear conviction to the intellect. Among other things it requires, in order to prop up their idea, the assumption of the following radical postulate, "that there is a certain inexorable law of justice (like the fabled Fates of the heathen) above God himself, by virtue of which he *cannot* or dare not forgive the offences of a sinner, without a *penal satisfaction;* and that the chief merit of Christ consists in his having appeased this justice, or satisfied its demands, by his own per-

sonal sufferings." Thus a poor penitent, after having his natural sentiments of the Divine justice and mercy shocked, is farther confounded and bewildered by reasons assigned for it, utterly beyond his comprehension. And, after all, this is but a part of a system of divinity, all of a character equally dark and deep, and which it is not ever pretended can be illumined by understanding and imitating the moral character of Christ. The whole alleged proof of this system of doctrine rests upon something quite different from the personal doctrine and character of Christ, and therefore it neither receives nor reflects any light from our knowledge of his life and actions.

This brings us back to the proper and direct object of our present observations, namely, "that Unitarian principles and ideas are competent to give a clearer and more exalted conception of the glory of Christ's character, than what can be derived from the orthodox way of contemplating the subject;" therefore, if this topic was followed out and dwelt upon as it might be, it would be attended with the most beneficial effects; first upon the minds of those who did so contemplate it; and, secondly, on the mind of the public, in reference to this question, "Who does most, and best glorify the Son of God?" The metaphysical theologian, or the moral and spiritual Unitarian? I have said *spiritual* as well as moral, for there are incidents in the personal history of Jesus, and sayings of his own, which illustrate the peculiar spiritual relation and intercourse which he had with "the Father," better than the orthodox, or any other metaphysical theory concerning the *person* of Christ, or the abstract nature and mode of his practical divinity; and it requires one to study and to imitate his spirituality, as well as his morality, in order to have a right idea of his true character and glory. But all this can only be learned from the details of his life and conversation, not by inferences from, and speculations about his death. This is the reason why the envangelicals pay so little attention comparatively to the personal history of Christ. It is not to their taste, it does not support their *peculiar* doctrines. For the same reason they are spe-

cially attached to those Epistles of Paul, in which he had occasion to combat the prejudices of the Jews against a *crucified* Messiah, and consequently, to shew the purposes served by his death.

This is an edifying theme also in its proper place, but there is no good reason why it should be regarded as of paramount importance to his life, nor why this *argumentum ad homines* to the Jews should be repeated and insisted upon perpetually, as the most essential view of Christianity to be taken in all ages and countries of the world, to the exclusion or neglect of more catholic views. CHRISTOPHILUS.

"WHERE MAKES THE WIND ITS BED?"

WHERE makes the Wind its bed
When, tired, it sinks to rest?
Where gathers it fresh strength
To do God's high behest?

Is it on the snow-capp'd mountain?
Is it in the forest green?
Is it by some sparkling fountain,
Where blithe fays dance round their queen?

"Tell me WIND, where goest thou,
To cradle thee at night?
Is it to yon starry sky,
Thither guided by its light?

"Say, dost thou make the south thy home,
Where bloom the orange trees?
Or whether northward thou dost roam,
Just as thy Spirits please?

"Say, dost thou seek the golden west,
Where hastes the wearied sun?
Or sometimes hie thee to the east,
When that thy mission's done?

I paused, and thus the Wind replied,
As it swept wildly through the vale—
Now, like the roar of ocean's tide—
Now, like a childless mother's wail:

"Cease, cease! 'tis not for thee—
One of earth's sons—to know
Where I make my pillow,
When, tired, from earth I flee.
I blow not as I list,
Save by the Almighty's Power:
He tells me where to sleep;
He rules my waking hour!"

I heard no more—the Wind rush'd past;
Yet staid I musing there till night
All nature wrapp'd in her dark veil,
And told of Time how swift the flight.

Yes! 'tis vain, 'tis weak, to muse
And ponder thus on hidden things;
Still man oft does, till life's rough path
His mind to this world once more brings.

G. v. K.

CHRISTIAN UNITARIANISM THE ULTIMATE BELIEF OF MANKIND.

An idea is held by some amongst the Unitarian body, that a time will arrive when all religious sects shall live in peace and amity; that at no time, in this world's history, will truth be universally embraced, that the holders of error, the slaves of superstition, will never cease to be; but that the Calvinist, in spite of his principles, will be as gentle as the lamb, and the Roman Catholic as meek as the dove; that, in short, a pure stream, of goodness and charity, will issue from fountains, wholly evil and corrupt. Conceiving, as I do, that this idea is totally false, pernicious in its

nature, hostile to truth, and friendly to error, it shall be my aim, shortly to convince others of the truth of this. Were it not that the opinion I am going to combat is held by rather eminent and influential individuals, and that no one as far as my knowledge extends, has formally controverted it, I should be silent on the subject. But my convictions are so strong, I have ventured, in these circumstances, to speak them out.

All are agreed, that a time will arrive, when Christianity shall bear a universal and benignant sway over the hearts and judgments of men, when war, vice, and slavery shall cease from the earth, when in short, the beautiful prayer of Jesus, that all should be one, even as he was one with the Father, shall be realised. No one, I say, disputes this. But what I maintain in addition is, that this time will never arrive, until Christian Unitarianism be universally prevalent. I would remark in the first place, that my believing Unitarianism to be true, compels me to believe that, as such, it must finally be triumphant. I do not see any reason why the Almighty should have enabled man to ascertain indisputable truths relating to his outward universe, and leave for endless cavil and dispute those higher truths which relate to himself, and the destiny of his creature man. If certainty were desirable on any subject, this certainly should be that subject. Why it should prove the exception, I am solicitous to learn. Holding Unitarianism to be true, and therefore synonymous with Christianity, I must at the same time believe in its ultimate prevalence.

I would remark, in the second place, that so long as Calvinism, or any other exclusive form of faith, is existent, peace and harmony must be foreign to the world. We must give the Calvinists credit for consistency; they have ever shewn a bitter, persecuting, merciless nature. Believing themselves to be the favourites of heaven, and all others as victims of their Deity's hate, and to be immolated at the shrine of his glorious justice, we cannot expect them, if they have a spark of honesty in their breasts, to act otherwise than they do. Striving to be perfect, as their Father in heaven is perfect, they must of necessity practise every thing that is

narrow, cruel, selfish, and mean. Their murder of Servetus proves this. Who plotted, planned, effected, and glutted with a fiendish joy, over the prospect of this murder? Who, but John Calvin. Hideous, but appropriate work for a soul which imitated and worshipped an almighty despot, who perpetrated like cruelties on a scale of infinity! But the blood of the martyr has been peculiarly the seed of truth here. It has left a stain on Calvin's memory, so deep, lasting, and ineradicable, that his followers have vainly attempted to wipe it away. Additional evidence, too, has lately come to light, which amply proves that Calvin, in the commission of this crime, was impelled, guided, and prompted, by the views which he held of God and the destiny of man.

It may be said, that Calvinists now are different from their founder, that it is not fair to rake up the transactions of a past, and comparatively barbarous age, in illustration of the effects of modern Calvinism. I shall not attempt, in refutation of this charge, to give a history of the numerous persecutions since the time of Servetus. I refer any candid mind to the history relating to that period, where they will find too many melancholy instances of noble spirits being punished in every variety of way by the votaries of Calvinism. But I call attention to its workings in the present age; and if I can shew that Calvinists punish the heretic as severely as the law permits, and that they do not murder now, solely because they have not the power of murdering, I think I shall have proved my point. Look, then, to their conduct towards the unfriended Unitarian, especially the proselyte from their own ranks. No matter the might of his intellect, the purity of his conscience, the kindness of his affections,—the mark of the reprobate is on him, God's curse is on his forehead,—as God's deputies they must commence his punishment here. They cannot, it is true, light the fire and faggot for his destruction, they cannot even imprison him, but their venom works in every channel where entrance can be obtained. They try to crush their victim's spirit, by reducing him to extreme poverty; they attempt to blast his character, shut him out from the avenues of society,

in which he has been accustomed to move,—the head that used to bend in friendly recognition now averts itself in anger,—the worst minded of the body plot deliberately against him for life, while lovely and tender hearted woman weeps for him, as if he were the chief of criminals.

Witness their conduct in the Lady Hewley case. Here was a charity confided to trustees of the English Presbyterian denomination—a denomination which has signalized itself amongst the fanatical and creed-bound sects by which it was surrounded by an utter renunciation of such fetters, declaring itself free to examine the Bible for itself, throwing the Confession of Faith and Shorter Catechism to the winds. As a natural consequence of free Scriptural inquiry, they arrived at the sublime views of the unity and benevolence of God, and the brotherhood of man: and what is the result? The sect of the Independents, impelled by their Calvinistic creed, have commenced, carried on, and succeeded in, a litigation against them, which deprives them of the charge, not the possession, of this property. I repeat it, the charge—they had never the possession—of this property: for it has turned out in evidence that these kind heretical trustees have been treating the Calvinists with the lion's share. Their pilfering minds, however, would not rest satisfied with this—they must get the whole. This covetous wish—thanks to the superstitions and ignorance of the times—they have succeeded in gratifying; and we now witness the contemptible scene of a scramble for the funds amongst the various bodies of Calvinists. It turns out—and every lover of justice and despiser of dishonest trickery must be glad to know that it has so turned out—that the sect calling itself liberal, in contradistinction to its brother sects of a like faith, the sect which has disgraced itself by this glaring robbery, is in a minority in the roll of new trustees; so that they have blackened and criminated their souls, and damaged their reputations as honest men, for the good of sects which, although holding similar views, they bitterly hate. There is a double robbery here: "Who steals my purse steals trash;" but, besides stealing this trash, they have stolen away their own good

name, they have stolen away their characters; as real friends of religious liberty, they will doubtless have opened the eyes of many whom they have hitherto deceived. They call themselves Voluntaries; they inveigh against the endowments of the Established Churches; they declare endowments to be, in themselves, unscriptural and unjust; and here we find them taking advantage of a barbarous law, belying their consciences, and acting directly contrary to their publicly and oft avowed principles, for the sake of endowments. I therefore conclude, from such conduct, that the whole of their wild declamation against Church Establishments arises from a base and sordid selfishness. They and the Establishments represent the fox and the grapes; and I verily believe that, if some ingenious quibbler discovered that it was all a mistake to suppose that the Episcopal Church was the rightfully established church, but that the Independents were the party really entitled to be so considered, they would eagerly snatch at the idea.

I think I have done enough in the way of illustration. They teemed so thickly in my mind, I had to make a choice, and chose what I considered to be most obvious, apt, and pertinent.

And, now, having satisfactorily made out that all this criminality of conduct and cruelty of disposition, results from the nature of the Calvinistic creed, I ask the candid and impartial, I appeal to the common sense of every one who thinks at all on the subject, how can peace and righteousness be prevalent until such a pernicious system be banished from the hearts and judgments of men? I cannot possibly divine a reason for supposing that the Calvinist will ever cease persecuting. Sooner could I conceive of the possibility of the tiger becoming mild and merciful! Away, then, with this silly dreaming that all sects will, at some future time, live in peace and amity. It is an idea which has no foundation to rest upon, and which reason condemns as an absurdity. Let us settle it, as an immoveable truth, that until the cardinal doctrines of Unitarianism be universally embraced, strifes and jarrings must take the place of love and charity in the religious world;

and this for the very plain reason, that every faith but the Unitarian faith is an exclusive faith. No faith but ours acknowledges an impartial God; no faith but ours proclaims the brotherhood of man; no faith but ours spurns at and rejects the idea of the Deity parcelling out his creatures, the few for salvation, the many for damnation; no sect but ours teaches that the only glory which can accrue to the Creator must arise from the perfection and happiness of his creatures.

It may be answered,—that the progress of education, civilization, and refinement, will gradually soften the harshness of exclusive faiths. But what else is this, than admitting that their views will approximate to ours? In exact proportion as they drop their ideas of an exclusive heaven—an eternal hell—and a vengeful God, do they approach our faith. The intellectual absurdity of the doctrine of the Trinity will cease being believed in, when the moral absurdities which it is framed to uphold are banished from the human mind. The doctrines of original depravity, and the infinite atonement, are the foundations of the Trinity; the second person atones for—the third purifies the stain acquired at birth. Calvinists themselves acknowledge that their system is one whole. Take away a single stone from the building and it crumbles to the ground. Hence their obstinacy in defending such self-evident falsehoods as original sin and special grace. If we have no original sin, we do not require an infinite atonement, nor do we require a miraculous purification; the Trinity being invented to support these doctrines, ceases thereby to be an article of faith.

Were this belief of the ultimate harmony and peacefulness of the most opposite faiths a mere speculative error, with no practical consequences in its train, it would be an almost useless labour to attempt to prove its falsity. But it is far otherwise, as far as my experience goes; the parties who hold this opinion are totally opposed to direct efforts being made for the propagation of our views. They think it a better course to let us stand as we are—a monument of charity to the narrow-minded, prosecuting sects around us, and instead of sapping the foundations of these systems, and building

anew on the stable foundation of truth and charity, to save ourselves that labour, in the hope that, in the course of time Calvinism, religious freedom, and an enlightened charity, will coexist in numerous minds. Vain hope—and foolish as vain. Are we to suppose our fellow-men to be so imbecile, or dishonest, as to be false to their leading principles and grounds of action? I would ask the Unitarian—is it possible for him, in faithfulness to his principles, to be narrow-minded and persecuting? Would the first great step, in order to his being so, not be to dislodge those principles from his mind, and plant exclusive ones in their place? Treat the Calvinist in the same way. His creed necessarily leads him to be bitter, morose, and persecuting. Before, therefore, you can lead him to the embracing of liberal and expansive views, you must satisfy him that his present creed is founded in error.

This belief also leads us to undervalue our own views in another way. I have heard some of the extreme of that party (which, I am happy to say, I have found to be a small party), assert that Unitarianism was only valuable in so far as it released the mind from the power of creed makers, and left it free to march on the paths of daring speculation, no matter where they led. And is it to come to this? Did Wilberforce state the truth, when he styled Unitarianism a half-way house to infidelity? Is this stigma true, or is it false? The Unitarian, no doubt, belongs to a society of free minds —free to range through every avenue of inquiry—but the moment he disbelieves Christian Unitarianism, he is bound, as an honest man, to proclaim his change of sentiment, and openly and unreservedly state his reasons for the change. The opposite course cannot be otherwise than dishonest. Under the name of Unitarian, to hear a person sneer and taunt at the idea of a supernatural revelation, does more injury to our faith than the united attacks of openly avowed sceptics and Calvinists—and undoing the labours of the most energetic missionary that ever laboured in the cause. We tax, and justly so, those Unitarians with dishonesty who outwardly conform to Trinitarian worship. Is there not the same ground for taxing with dishonesty those

who, outwardly professing Unitarian views by conforming to its worship, at the same time believe it to be a delusion and a cheat? The worst part of the matter, however, is, that these parties never state what their new views are. Their plan seems to be to devastate what now is, building nothing new in its place. It may possibly be that they are in that unfortunate state of mind which doubts and disbelieves every thing. If not, they are bound in honour to state and defend their new belief, and at the same time defend their right to take the name of Unitarian, when they look on Unitarianism as very well in the time of Priestley and Belsham, but not adapted for the men of this generation.

One possible reason for their silence may be owing to an absurdity being held by them, that truth is only apparent, it being its nature to change appearance in every age, and that we are gradually progressing in unbelief in religion. Judging from their conduct they are putting this in practice, only they are not kind enough to state what strikes them as true at present. Their vision of it may be so obscure, they cannot define it in words—or it may be, it changes its appearance so frequently and suddenly, that it is impossible ever to do so. I must say, for my own part, that if ever I arrived at such an unfortunate state of mind, I would not long remain the dupe of only apparent truths. Give me real truth, or let me advance boldly and consistently to the outward verge of scepticism, deny that the true exists, and float on the ocean of interminable mystery and darkness.

It will easily be perceived that the preceding remarks are not directed against the conscientious, pure minded Deist—the devout believer in the God of Nature—but against the man of no belief, at least of no definite and avowed belief. Of course I am against either party taking the name of Christian Unitarian. I wish men and things called by their proper names, and consistency to take the place of inconsistency. At the same time, if any party feels his mind improved and elevated by joining with us in our worship, let him do so. Those, however, who do not regard the Deity as the God of re-

velation, as well as of nature, should not take the name of Christian Unitarian, and especially not attempt to injure the faith of those who deal so bountifully with them. A Christian church is not first and primarily a temple of free inquiry, but a temple of faith and worship.

In conclusion, I would remark, that the Christian doctrines of the essential goodness of God, and brotherhood of man, may seem to be slowly progressing. But believing that they are true, that their universal reception is the only cure for the ignorance, vice, and disorganization of society, I cannot doubt for a moment of their ultimate prevalence. Bigots may scowl, intimidate, and persecute, false friends may misrepresent and distort, but as this our earth's beauty and magnificence would be hidden, unappreciated, and unknown, were the material sun to cease shedding forth its radiant light and vivifying heat on its surface, so the beautiful and grand in man, in his moral and intellectual aspects, must be nourished and tended by the spiritual sun of God's love, before there is fully displayed the heritage of godlike faculties possessed by every soul; and though this sun is at present dimmed and obscured by the clouds of superstition, fanaticism and intolerance, it will yet shine forth with such a strength as to melt every corruption which comes under and at present restrains its influence. Then shall a shout of gladdening joy ring through the centre of humanity; then shall man, having a perfect God, a real, not a nominal Father to revere and imitate, practise every virtue, no one excluded from the common brotherhood on account of caste, colour, or any present mark of degradation—the millenium foreseen and foretold by many an enraptured mind shall really commence. "God shall be one, and his name one;" mankind shall be one in noble thoughts, pure affections, immortal hopes, and aspirations, demanding an infinity of progress, which the glorious resurrection of our Lord Jesus Christ proves, confirms, and assures us will really be our destiny. While then ascribing thanks unto God for this, his unspeakable gift, let our gratitude evince itself in displaying to mankind what this gift really is, not the

gift of an eternal abode in scenes of agony and woe, but the gift of an eternal abode, first to the good, and ultimately to all, in mansions of purity and bliss, "which eye hath not seen, nor ear heard, nor ever entered into the heart of man to conceive." J. A. M.

ON FREETHINKING, AND THE FREETHINKERS OF THE EIGHTEENTH CENTURY.

(From HERDER's Adrastea).

THE name Freethinker came into use in the beginning of the eighteenth century, when Toland, expelled from the church, and persecuted on account of his writings,* assumed it, and was so called thereafter by the voice of public scorn. Since that time, Swift and other wits have poured forth their mockery on the freethinkers; the most dissimilar, and often very estimable authors have been classed among them, associated with the most unprincipled knaves. Others who justly deserved the name, have not borne it, because they belonged to the church. Thus the title had become a net full of good and bad fish, or like St Peter's sheet, the common receptacle both of the clean and the unclean, until it was abandoned altogether, and the term *infidel* used in its stead. On the Continent the same thing has occurred with the same name *(esprit fort.)* It has been employed to signify both fools and wise men, until its use also has passed away.

The whole past century has clearly shown that the freethinkers, or by whatever other name they may be called, have not proved so dangerous to Christianity as was imagined during the first panic; nay, that they have been useful to it in many ways. They not only awakened the spirit of criticism and kept it awake; but it cannot be denied that they called into existence for the most part better writings than they themselves produced; better results and of an opposite description

* "Christianity not mysterious," 1696–1702

than those which they had in view. Without such assaults on Christianity, Locke and Addison, Bentley, Butler, Berkeley, Campbell, Chandler, Clarke, Conybeare, Derham, Ditton, Foster, Gerard, Hoadly, Jenyns, Jortin, Lardner, Leland, Parker, Ray, West, Wollaston, &c. (to name but a few among a multitude), might never have written many of their valuable works; they might not have been led to many of their researches, or not been so firmly attached to them. And then how many English divines might have lost an opportunity of obtaining a preferment? Whereas even now the infidels can help this man to a bishopric, and that to a deanery.

Persecution for thought, to whatever subject directed, is not according to the spirit of Christianity; the spirit of Protestantism is conviction through individual inquiry and proof. Least of all should they who write against the infidels be pleased with their persecution, for there is no honour to be gained in writing against a burnt book, or an incarcerated victim. For the most part it was the weak bigot or the grossly profane, who excited the persecutions against the so-called infidels: men like Hoadly, Berkeley, and Foster, never countenanced them.

Who will deny that from the encounter of minds, as from that of flint and steel, sparks of light are elicited. Is it not a great gain, when a Leibnitz lays before us, as he has done, his thoughts upon Hobbes and Shaftesbury, Toland, Huet, and others, assailants or defenders of Christianity? And if by the exposure of its faults, the church itself ceases although reluctantly to practise many offences, falsehoods, and scandals, and if the infidels gave the occasion for this, is not this too a great gain? Whatever is bad or shallow in the writings of these men will show itself to be so; untimely mockery, the poison of slander, recoil upon their authors; truth on the contrary advances with ever increasing brightness, and Eusebia receives the crown.

Thus, when we attempt to estimate any of the so-called freethinkers, we ought to distinguish whatever good he accomplished or intended to accomplish by his freethinking, from any thing that he advanced vainly

and invidiously against the teachings of the church; in the latter he may surely be refuted. In Toland, for example, who would have failed to recognise the deeply read man, the clear intellect, the genial critic, had he not, exasperated by persecution, dipped his pen in gall, which grew more bitter with every work he produced? In his book "Christianity not mysterious," he might have attained not only a harmless, but a true and beautiful, extent of vision, had he followed up his plan in the spirit of Christianity itself; for does not Christianity itself declare that it is an *unveiled* mystery, a *revelation* of the counsel of God which had before been kept secret? Does it not declare that the times of mysteries, types, and emblems, the time of riddles is no more? Had any one opposed to him a work in which this was fully and predominantly set forth, what could Toland have said to it? That, in his *Amyntor*, his *Nazarenus*, his essay "on the Origin of the Jewish Nation," his desire was to invite and encourage criticism, he himself declares; the past century has answered his call, the present will continue to do so, for the criticism, which Toland demanded but too rashly and impetuously, is far from being ended. And, then, who can deny that in his *Life of Milton*, in his edition of Harrington's *Oceana*, in his examination of the *Eikon Basilike*, and other works, he has shewn real merit? He might have become still greater if he, an Irishman by birth, and acquainted with the Gaelic language, could have completed his *History of the Druids and of the Celtic Religion*; or if his age had conciliated this valuable man, and profited by him in peace: but, now, mortified by unjust treatment, he became perversely opinionative, and once on the way of paradox, went ever further astray. At last, compelled by poverty to write for subsistence, he wrote badly. "During his last illness," says his biographer, "he exhibited a philosophic patience, an entire resignation to the will of God, and looked forward with joy to his approaching dissolution. When, on the day before his death, he appeared more cheerful than usual, and I said to him, '*I hope you feel better*,' he replied, '*Sir, I have no hope but in God.*' A few minutes before he died, he looked fixedly on some friends

who were in the apartment, and when asked by them whether he needed any thing, answered with the most steady courage, '*I need nothing but death.*'" The apparently vainglorious epitaph which he wrote for himself a few days before his death, and which is so often adduced against him, is excusable; since none among the living would do him justice, he rendered it to himself by a declaration on his tomb.

In philosophy, Toland was a disciple of Jordan Bruno, but, as in every thing else, a fickle disciple. In learning and acuteness, he surpassed all his successors among the English freethinkers.

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Anthony Collins, an honest and good man, a philanthropist in the genuine sense of the word, was not, indeed, thoroughly capable of handling the subjects on which he wrote; but does he deserve the severity and arrogance of tone which Bentley uses towards him? Many of his opinions on prophecy had been much better propounded by Grotius at an earlier period; others have subsequently met general reception. Can views of the future, developed in the mind of man, be other than temporary and local, suggested by the circumstances, and coloured by the mental condition of him who sees and interprets them? The great spirit of time, encompassing and ordering all things, afterwards realizes them on a higher and more extended scale. He brings a meaning out of them which the prophet only imagined as in a dream.

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Woolaston came by his errors—how? By an enthusiastic partiality to the allegorical style of writing, after Origen and other fathers. Judicial persecution inflamed his already heated mind; he died—let humanity drop a tear on his grave! the good man died in prison on account of his well meant allegories, into which he resolved the miracles of Christ. "This is a struggle," he said to his attendant, "which all must endure, and which I, not only patiently but willingly, endure." He then shut his eyes and lips with his own fingers, in order to give his countenance a seemly appearance. He was extremely mild and temperate in character. When,

during any one year he became possessed of more than sixty pounds, he was accustomed to say that he knew not what he should do with it. When a mean scoundrel had assailed him in a filthy lampoon, and he was advised to take legal measures against him, he inquired into the man's circumstances; when he learned that he had a family, and was in poverty, he said, "If I, by persecution, should bring this poor creature to beggary, would not his misery cause me more sorrow, than the punishment of my enemy could afford me pleasure?" And so he let him alone. And such a man—on account of some far-fetched allegories—died in prison!

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Although, in respect of character, the names of Tindal, Chubb, and Morgan, scarcely deserve to be mentioned along with him of whom we have last spoken, yet they have been the occasion of much good in the writings which have appeared against them. In opposition to Tindal, for example, we gladly see the modest Foster appear; and in Germany, as well as England, the writings of the latter, with those of the other defenders of religion, Locke, Clarke, Butler, Jortin, &c. have produced much good. Translations from works of this class were the beginning of a better taste and tone in theology among ourselves,—Sach, Spalding, Ebert, Pistorius, Semler, &c. have thus acquired great merit. Without this free and varied range of thought, we might, perhaps, have still sat upon the school-benches of the old Latin dogmatism.

We of the present day have been raised above a great mass of the objections of the so-called infidels by a refined poetry, by a critical knowledge of languages, times, and nations,—these have given us a freer and more complete understanding of all things, and, consequently, of the Jewish and Christian Scriptures, against which these objections were heaped together. It is only by a careful study of language, by an unprejudiced acquaintance with the nations and times of antiquity, and, particularly, by the union of many sciences together, that these higher and more extensive views can be acquired. In this light, how trifling and imperfect do many of the objections of Bolingbroke, Morgan, Chubb, &c. appear

to us; and, on the other hand, how much clearer does their relation to other writings and other men appear; how appropriate to their age—first or middle steps in the great ladder of the moral advancement of the human race—essential parts in the universal harmony of nations.

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"Yet I know not," many will say, "what I must understand by *freethinking*. The thought of every man is free." It would have been well if this doubt had been felt by all who have used the word, before they employed it as a term of reproach.

1. The coarsest meaning which is attached to the ambiguous word *infidel*, is that of men who are to be looked upon as *faithless*, who, because they do not adhere to all the doctrines of the church, or even attack many of them, are therefore perfidious, without God or religion, destitute of conscience, and averse to no species of crime. Detestable insinuation! which, by one surreptitious word, reverses the meaning of every other. He who does not hold fast to the theological system of this or that sect, is he therefore a God-denier, a traitor to duty and conscience, a monster without the common lineaments of man? The question, whether Atheists do exist? has, indeed, been loudly answered during the latter half of the past century, by many voices, chiefly from France; but even these, if they would not lay aside sense and reason altogether, must admit an order of Nature to which they also belong, and consequently laws which they also must obey. And in order to investigate these laws more clearly and strictly, without suffering their minds to be prejudiced even by the highest authority, they have assumed atheism, and satisfied themselves with a blind necessary force. Even by these men the hateful reproach of general faithlessness to duty and order is undeserved, and it is surely much less deserved by those who only entertain peculiar opinions on this or that doctrine of the church. Much, rather, should the term in question be applied to those pernicious politicians and moralists who erect every thing on utility and selfishness,—to a Mandeville and his shallow followers, if even applied to them the word

were not too harsh. Away altogether with the exasperating reproach. Too long has man inhumanly, barbarously sported with the phrase, " a man without religion."

2. If we call those infidels who have raised up doubts as to the inspiration, authenticity, or contents of the scriptural books, it must be in consequence of the grounds on which they have rested these doubts. Were they well-founded, wherefore not hear and examine them? Were they groundless, they were the more easily refuted, or perhaps did not deserve refutation. *Bible* means a book,—our Bible is a collection of the books of an ancient people, who possessed and read them in a far distant clime, and in a foreign language,—the more important their contents, the stricter the examination to which we ought to subject them and their history. Whoever excites or promotes this examination, deserves our thanks, by whatever name—infidel, freethinker, or other appellation he may be called. That the English, notwithstanding their acuteness in the other sciences, should be behind other nations in the criticism of these writings, is to be ascribed, among other causes, to the yoke which the Established Church endures herself, and imposes on others. Independent thought does not belong to her.

3. Lastly, there is *freethinking* upon the doctrines of the Church,—and why should not thought be allowed respecting them? Protestantism even demands it, for it is founded on individual inquiry and conviction; the reformers exercised free judgment according to the measure of their times, and only by its means did they become reformers. The mutability, as well as the origin of these doctrines is sufficiently manifested in ecclesiastical history, and this speaks loudly in favour of the freethinker. Had Semler no other merit than that of laying open the inconsistency of the dominant system, both with regard to time and place, although he did it with an uncertain hand, it would not be the least among the services of the learned.

In the seventieth year of the last century a man appeared, who may be called the philosopher of freethink-

ing—Lessing. He had already rescued Lemnius and Cardanus; he now saved Berengar, and stepped in between him and his opponents by the publication of the "*Fragments of an Unknown*"*—a well chosen position. Himself neither a blind defender nor an assailant of his anonymous author, "he would stand as an umpire to interpose his authority between the parties if a virulent or ignoble blow should be given either on one side or the other." He would overlook the combat, and here and there direct it. The plan miscarried. The antagonists were too weak, or too malicious and excited; the strife was directed to points from which no profit could be derived, and the mortified Lessing was soonest weary of the tedious and ill-conducted warfare. The genial light which he meanwhile threw upon contests of this nature generally, the common principles which he settled with reference to them; these are advantages and guides, pre-eminent in their kind, for all future ages.

"Christianity holds her eternal and changeless course; eclipses do not draw the plants from their path. But the sects of Christianity are the phases of the eclipse, they cannot endure unless nature ceases to act, unless sun, and star, and beholder continue in the same spot,† God protect us from such a frightful stagnation."

"Whoever can and will hear and judge, let him hear and judge us. O that it were he—he whom I most desire for my judge!—thou, Luther! great, much misapprehended man! Thou hast delivered us from the yoke of tradition; who will deliver us from the insupportable yoke of book-worship? Who will at last bring us a Christianity as thou wouldest now teach it!—as Christ himself would now teach it!—Who?" ‡

"The true Lutheran will be protected, not by Luther's writing, but by Luther's spirit; and Luther's spirit demands before all things, that no man be hindered from proceeding in the knowledge of the truth in the way that seems good to himself. But *all men* are

* On history and literature, from the repositories of the library at Wolfenbuttel, 1778, commonly known as the "Wolfenbuttel Fragments."

† Parables, § 15. ‡ Idem, § 26.

so hindered, if only one is forbidden to communicate to others his progress in knowledge. For without this communication between individuals, no general progress is so much as possible." *

" Perhaps by the laws of a higher economy the fire must yet smoulder for ages, and healthy eyes still be irritated by its smoke, before we can enjoy at once its light and heat. Is it so, then, O Eternal Fountain of all truth! who only knowest when and where they shall burst forth, do thou pardon thy mistaken and misemployed servant! He would have removed rubbish from thy path. If he has ignorantly thrown away gold with it, thy treasures are secure." † W. S.

REVIEW.

A History of the Presbyterian and General Baptist Churches in the West of England, with Memoirs of some of their Pastors. By Jerom Murch.

[Second Notice.]

In the Christian Pioneer for 1836, p. 159–163, we gave a brief outline of the nature, and object, and execution of this interesting and valuable work, warmly commended the labours of the author, and urged laity and ministry, and the directors of our chapel libraries to purchase copies. Had our advice been taken, much important information would have been diffused, and Mr Murch would probably have been encouraged to carry out his intention of presenting the public with similar sketches of our churches in other parts of the kingdom. We much fear the sale of the work has not been correspondent to its merits.

We have lately been re-reading this History, and the pleasure and instruction we have again derived from its perusal, induce us to repeat our recommendation to our readers. We notice, by advertisements in

* Anti-Götze, § 7. † Duplik, § 152.

other periodicals, that the work is offered at one half its original publication price, and we feel assured that few works will so amply reward the purchaser.

In this age of priestly assumption and sacerdotal arrogance, it is refreshing to dwell on the doings of men who confronted similar acts in their day and generation, whose faith in God and man led them to renounce all worldly preferment, in order that truth, and freedom, and goodness might bless their country. Men magnify into mountains the molehill obstacles and difficulties which now impede the open and consistent avowal of Christian truth. Did they lay to heart the sacrifices which their noble-minded ancestors cheerfully endured for the sake of a free uncreed-worn conscience, they would be ashamed of the ignoble timidity which shrinks from the avowal of internal conviction, and spurn the fetters which enslave to outward conformity with fashionable and established error.

In a work which abounds with interesting facts, it is difficult to make selections; but we feel compelled to give one or two extracts, in order to exhibit more clearly its character and spirit.

Ashwick, Somersetshire,—

"The early history of Nonconformity, in retired places, excites more than common admiration. In populous towns, we are not surprised to observe a spirit of earnest inquiry and Christian freedom. There, ministers of superior talent and liberality were generally stationed; and the odium they incurred, by thinking for themselves, was shared by many. But the inhabitants of obscure villages, though often blessed with pastors of learning and piety were, in most cases, few in number, comparatively uncultivated, and placed in awe of country justices and the owners of the soil. Amidst these discouraging circumstances we see minds determined to be free; and the interest of the spectacle is not unfrequently heightened by the scenes in which the struggles were made. At this period the triumphs of faith were generally achieved, not in the 'busy haunts of men,' but in the depth of a beautiful valley or beneath the shelter of a friendly wood. Even here the persecuted Nonconformists were unsafe; so often were they interrupted in their devotions, that they at length fancied every rustling of the leaves to be the sound of the footsteps of their enemies; at the slightest sign of disturbance the preacher lowered his

voice, and, together with his hearers, began to suffer in imagination from the rude hands of the constable, the arbitrary questions of the magistrate, and the noisome air of the county gaol.

"Such sights are presented by the scanty accounts of Nonconformity at Ashwick. The first pastor of whom we know any thing is Mr Nicholas Billingsley, the son of an ejected minister. He probably settled at Ashwick soon after the passing of the Toleration Act. In the reigns of Charles II. and James II., the Nonconformists of the neighbourhood, including Shepton Mallet, assembled in retired houses; or, when the weather permitted, in an adjoining wood. They, however, fared better than others. Their intolerant enemies, the informers, were kept at a distance by the steady and determined courage of a number of hardy colliers who worked in the neighbourhood, and sometimes attended the meeting. About the time of the Revolution they opened a place of worship at Downside, about a mile from Ashwick, towards Bath, and there they assembled till 1696, when they formed themselves into separate societies. Those of Ashwick fitted up a house in their own parish, and those of Shepton erected a chapel in the town.

"The Ashwick division soon became numerous. About the year 1703, they built a place of worship in which they assembled upwards of 50 years. During that period the congregation consisted chiefly of colliers and hosiers, and was not without a fair proportion of well cultivated minds. An anecdote is related, which shews that they possessed both earnestness and integrity with regard to religious matters. Soon after Mr James Pierce, of Exeter, gave an impulse to inquiry by his spirited conduct, Mr Billingsley, the pastor at Ashwick, avowed himself a convert to his opinions. The congregation were disappointed and grieved. Fully convinced of the truth of the sentiments in which they had been educated, they requested Mr Billingsley to retire and allow them to choose another minister. He complied, but admonished them to search the Scriptures once more for the purpose of examining calmly and impartiality the grounds of their faith. This admonition they attended to, while they were deliberating on the choice of a new pastor, and the result was, they also embraced Arian views of the gospel, and went back to their faithful minister.

"It was during his ministry that Mr (afterwards Dr) James Foster came to the neighbourhood. He, also, was one of those who had been led by Mr Pierce's writings and his own study of the Scriptures, to side with the hetero-

dox party ; but *his* pastoral advice was not so successful as that of Mr Billingsley. His sentiments had rendered him so obnoxious at Melbourn Port, where he was the pastor of a congregation, that he was obliged to seek an asylum in the house of his friend under the Mendip Hills. Anxious to be useful without concealing his convictions, Mr Foster was accustomed, while residing in this obscure but hospitable retreat, to preach to two plain congregations in the neighbourhood, one at Coleford, the other at Wokey, which, together, raised him only L.15 per annum ! Some of his best works were composed in an old summer-house, almost covered with ivy, on the property of J. Billingsley, Esq. who, some years afterwards, caused a small stone with the following inscription to be placed in the building.

> " Sacred to the memory of the celebrated **James Foster**, D.D., who in this humble and retired mansion, secluded from the fury of bigots and the cares of a busy world, spent several years ; and composed many of those excellent discourses on natural religion and social virtues, (with the annexed offices of devotion,) which have been read with universal admiration during the last and present ages ; and which, while they exhibit to posterity the most beautiful display of the Divine attributes and important duties of human life, will immortalize the name and memory of their learned and pious author." *

" The congregation at Ashwick long remained numerous and respectable. The descendants of Mr Billingsley were efficient co-operators with his successor—Mr David

* " Collinson's History of Somersetshire, ii. 449. Dr Foster removed from Ashwick to Trowbridge, in Wilts, where he adopted the practice of Adult Baptism. There, his circumstances were so low that he had serious thoughts of quitting the ministry and learning the trade of a glover. From doing this he was saved by the unexpected generosity of a gentleman in the neighbourhood, who took him into his house as chaplain. And a few years afterwards we find him, as one of the Lecturers at the Old Jewry, enjoying unexampled popularity, attracting a confluence of persons of every rank, station and quality, and giving occasion to the well known lines of Pope—

> ' Let modest *Foster*, if he will, excell
> Ten Metropolitans in preaching well.'

" An interesting memoir of Dr Foster may be seen in a valuable collection of tracts by the Rev. Jared Sparks, an American minister, who has done much, in many ways, towards enriching the literature of his country."

Lewis. About the year 1758, when this gentleman removed to Frenchay, and Mr Evan Herbert was chosen to succeed him, the society resolved to erect a new chapel. The old structure was falling into decay; they held it by a precarious tenure; and they were desirous of having a place more in the centre of the congregation, and thus suiting the convenience of many persons from adjoining parishes. Accordingly they sold the old building, which was converted into cottages, and erected another in the same parish, half a mile nearer those parts from which most of the people came to worship. This chapel has two galleries, one for women and another for men, and adjoining it is a burial ground. In 1783, Mr Herbert retired, and three years afterwards died at Ashwick. He was educated at Carmarthen, settled first at Wrington and then at Stalbridge. His successor was Mr King, who only remained a short time, and was followed by the present minister, Mr John Evans. The congregation then consisted of nearly two hundred persons;—but they are described as chiefly mere hearers, who attended without any fixed opinions, and because there was no service at convenient hours in the churches in the neighbourhood. Consequently, when Methodism was generally known in the district, and a chapel erected in almost every village; when, also, the Bishop of the diocese was enabled by augmentations of the livings, from Queen Anne's Bounty, to obtain service twice a day in the churches, the number of Mr Evans's "hearers" diminished. For many years he has only been encouraged to persevere by the attendance and support of a few who are attached to their views of the gospel from principle as well as early associations, and who, if they see no prospect of a revival of the congregation in their time, may, at least, be consoled by remembering that they have adhered to it through evil report and through good report."

Abbey Chapel, Tavistock, Devonshire:—

"The history of this congregation derives much of its interest from its connection with the history of the house of Russel. My readers need not be reminded of the many *public* efforts which have been made by this illustrious family to promote the cause of civil and religious liberty. But it is not so well known that their private transactions are equally praiseworthy;—that, though attached to the Church of England, and anxious to render it pure and efficient, they yet encourage, within each sphere of their influence, the fullest exercise of the rights of conscience. It is now peculiarly interesting to contemplate their conduct

at Tavistock two hundred years ago ; to see them, when religious liberty was so ill understood—when fanaticism on the one hand, and tyranny on the other, rendered useful interference so difficult—boldly throw the shield of their sanction over the oppressed Nonconformists, and allow them to worship where none could dare to make them afraid.

" About the middle of the seventeenth century, the living of Tavistock being vacant, the Earl of Bedford promised to present and pay any minister whom the inhabitants should choose. They accordingly fixed upon Mr Thomas Larkham, who in early life had been compelled by the tyranny of the bishops to take refuge in New England, but returned to his native land just at this period. While labouring with great zeal and success, he was ejected by the Act of Uniformity. His attached congregation, unwilling to be deprived of his services, applied in their perplexity to the Countess of Bedford, who was pre-eminently distinguished by pious and amiable qualities. Her ladyship not only listened to their application with much kindness, but solicited the Earl to allow them an asylum in some vacant appartment of the Abbey ; and he complied with her request by granting them the free use of the Refectory as their place of worship. He also ordered an annuity of ten pounds to be paid for promoting the objects of the society. From that time to the present, the congregation have continued to assemble in this venerable building, and the annuity has been regularly paid.

" ' Pleasant (said William of Malmesbury) is the Abbey amidst the woods, that stand so conveniently around it.' And from other descriptions which have been handed down to us, it appears that both the situation and the building were well worthy the attention of the traveller. But Time, the great destroyer of all things, has only spared a few fragments of the ancient edifice, and these are chiefly incorporated with other buildings. The Abbey Church, described by Leland as one hundred and twenty-six yards in length ; the extensive cloisters, the magnificent chapter-house, have long been completely demolished. In the year 1736, the ruins of the latter were removed, and a neat house erected on its site for the residence of the Duke of Bedford's steward. Near this interesting spot are the parish church, dedicated to St Eustachius, and the principal inn, whose stables bear traces of very ancient architecture ; and here the three principal streets of the town now meet. It is remarkable that, amidst all the alterations and innovations which have been made during a hundred and forty

years, the humble society of Dissenters have been allowed, unmolested, to retain their quiet sanctuary. While some of the monastic apartments have been converted to warehouses, and other spots still more sacred to devout meditation have become the scenes of worldly bustle and anxiety, the old hall has remained to be the Sabbath-home of humble and contrite worshipers, the suppliant children of one Father—God,—the grateful disciples of one Master—Jesus Christ.

"The succession of ministers in this interesting building is easily traced by means of the register of baptisms. Mr Larkham lived only seven years after his ejectment. In this interval the feeling against him, as the champion of Nonconformity, was so strong, that he was threatened with imprisonment if he went beyond his house. His whole life was spent in resisting persecution. Soon after he quitted Jesus College, Cambridge, his puritanical opinions involved him in a variety of vexatious suits; and he experienced, in quick succession, the tender mercies of the Star-Chamber, the High Commission Court, the Consistory at Exeter, and other tribunals. The malice of some of his enemies followed him even after his death, and would have prevented his interment in the church; but the steward of the Earl of Bedford interposed, and he was buried in that part of the chancel which belonged to the house of Russell.

"After Mr Larkham's death, Mr Pearse, who had been ejected from the living of Dunsford, preached privately at Tavistock, and continued to do so till the Revolution, when he opened a Dissenting place of worship at Ashburton. His successor was Master Henry Flamanck, another ejected minister,—a branch of an ancient and respectable Cornish family—a 'very genteel man, of considerable learning, great natural abilities, a clear head, a strong memory, and lively affections.' The congregation at Tavistock during his ministry was large, and he laboured with great success till his death, which occurred in 1692.

"The first minister at the Abbey Chapel educated by Dissenters was Mr Jacob Sandercock. He came to Tavistock in 1688, and preached four years as Mr Flamanck's assistant. It was in compliance with Mr Flamanck's recommendation on his deathbed, that Mr Sandercock was appointed his successor. The latter gentleman was particularly noted for sustaining the dignity of his office, but he also secured the affection of his hearers, and largely promoted the cause of the Dissenters. He died in 1729, and was succeeded by Mr Peter Jillard, whose ministerial services were continued here eleven years. At this period

the town abounded with poor persons, for whose welfare Mr Jillard was unceasingly anxious,—not confining his efforts to the pulpit, but labouring in various ways on their behalf. In Dr Gibbon's Life of Dr Watts, there is a pleasing account of his benevolent efforts to establish a charity-school in Tavistock, our admiration of which efforts is increased by the circumstance that the parents of most of the children belonged to the Church of England, and were only desired to take them to *some* place of worship.

"For three years afier the removal of Mr Jillard the society had no settled minister. In 1744, Mr Merivale was ordained at Tavistock; he remained there till 1762, when he left to preside over the Dissentiug College at Exeter. The next minister was Mr Bernard Dowdell, who died in 1772, and was succeeded by Mr Theophilus Edwards, afterwards the minister of the Mint Chapel, Exeter. On the departure of Mr Edwards in 1794, the congregation elected Mr William Evans, the present pastor, who kindly furnished many particulars of this sketch.

"The history of the opinions of the society is thus faithfully stated by Mr Evans: 'During a whole century from the commencement of Protestant Dissent, the breeze of controversy was seldom or ever stirred by the voice of presbyter or deacon in Tavistock Abbey. Orthodoxy and Heterodoxy never thought of comparing notes, in flats or sharps, about their creeds; but, instead of 'searching the Scriptures daily,' dozed unanimously in the bed of sloth, like their forefathers of the mitre aud crosier. The congregation was numerous till it was split into parties by difference of opinion, and another chapel was erected by the Calvinists. The Presbyterian, now surnamed Unitarian, society, has flourished with singular uniformity for more than forty years, sustained by the zeal of a few of its members and the concurrence of the common people.

"In a turret of the edifice is a chapel library. A Sunday-school is also supported by the congregation. Thus do the well-informed of the present day employ the talents committed to *their* care. And thus is the belief in the animating doctrine of Providence confirmed and strengthened;—on the spot where an institution for the study of Saxon literature existed—where knowledge was imparted suited to the wants of the fifteenth and sixteenth centuries,—the little child and the intelligent youth now receive instruction equally adapted to their circumstances and the age in which they live."

We must indulge ourselves by the insertion of two of the biographical sketches;—

" The Rev. William Hazlitt, M.A., was born at Shaun Hill, near Tipperary, 1737. At about the age of nineteen he went to Glasgow University—remained there five years, and obtained the degree of Master of Arts. Though brought up in orthodox principles, at the time of his quitting the University he was a Unitarian. His first settlement was with the Presbyterian congregation at Wisbeach in 1764, where he remained two years. Here he was married to Miss Loftus of that town, by whom he had seven children, three of whom, with their mother, survived him. From Wisbeach, he removed to Marshfield, and thence to Maidstone, where he remained nearly ten years, during which time he enjoyed the acquaintance of several eminent men, and frequently met Dr Franklin. From Maidstone, he removed, in 1780, to the charge of a congregation at Bandon, in the county of Cork, where he continued three years. In this place, he exerted himself in behalf of the American prisoners confined at Kinsale, and his manly exposure, in the public prints, of the cruelties exercised towards them by the soldiery, considerably improved their condition. On the close of the war with America, he removed from Bandon, to New York, with his wife and family, where he arrived in May 1783, and soon proceeded to Philadelphia. On his way to that city, the Assembly of the States General for New Jersey, then sitting at Burlington, sent a deputation to invite him to preach before them, which he did. At Philadelphia he stayed fifteen months, and besides preaching occasionally at various places of worship there, he delivered, during the winter, in the college, a course of lectures on the evidences of Christianity, which were exceedingly well received. From Philadelphia he went, by invitation, to preach to a congregation at Boston ; but a report of his heretodox principles arriving before him prevented a settlement among them. Mr Hazlitt's visit to this town was not however in vain ; for in a short time he was chiefly instrumental in forming the first Unitarian Church at Boston. Here the University offered to confer on him the degree of Doctor of Divinity, which he declined. He also published various tracts in support of Unitarian principles ; and having remained here four years, preparing the way for the subsequent exertions of Dr Priestley, whose acquaintance he enjoyed, he returned with his family to England, and beaome pastor of the Presbyterian congregation at Wem, in Shropshire. In this place he resided upwards of twenty-six years, and published three volumes of sermons, which had a rapid and extensive sale. In 1813 he retired from the ministry, and lived some time at Addle-

stone, in Surrey, afterwards at Bath, and finally at Crediton, where, after a residence of ten months, he died. His remains were interred in the parish burial ground of the latter place, and on the following Sunday, the event was improved in the Unitarian Chapel by the Rev. G. P. Hinton. The memoir in the Monthly Repository, from which these particulars are taken, concludes with the following extract from the Political Essays of William Hazlitt, the highly gifted son of the venerable minister, in which it is supposed the father was particularly alluded to :

" 'We have known some such in happier days, who had been brought up and lived from youth to age in the one constant belief of God and of his Christ, and who thought all other things but dross, compared with the glory hereafter to be revealed. Their youthful hopes and vanity had been mortified in them, even in their boyish days, by the neglect and supercilious regards of the world ; and they turned to look into their own minds for something else to build their hopes and confidence upon. They were true priests. They set up an image in their own minds, it was truth : they worshipped an idol there, it was justice. They looked on man as their brother, and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God, and lived, in thought, with those who had borne testimony of a good conscience—with the spirits of just men in all ages. They saw Moses when he slew the Egyptian, and the prophets who overturned the brazen images, and those who were stoned and sawn asunder. They were with Daniel in the lions' den, and with the three children who passed through the fiery furnace—Shadrach, Meshech, and Abednego. They did not crucify Christ twice over, or deny him in their hearts, with St Peter : the Book of Martyrs was open to them ; they read the story of William Tell, of John Huss, and Jerome of Prague, and the old one-eyed Zisca ; they had Neal's History of the Puritans by heart, and Calamy's account of the Two Thousand Ejected Ministers, and gave it to their children to read, with the pictures of the polemical Baxter, the silver-tongued Bancroft, the mild-looking Calamy, and old honest Howe. They believed in Lardner's Credibility of the Gospel History ; they were deep read in the works of the Fratres Poloni, Pripscovius, Crellius, Cracovius, who sought out truth in texts of Scripture, and grew blind over Hebrew points ; their aspiration after liberty was a sigh uttered from the towers, " time-rent," of the Holy Inquisition—and their zeal for religious toleration was kindled at the fires of Smithfield. Their sympathy was not with the

oppressors, but the oppressed. They cherished in their thoughts—and wished to transmit to their posterity—those rights and privileges, for asserting which their ancestors had bled on scaffolds, or had pined in dungeons, or in foreign climes. Their creed, too, was glory to God, peace on earth, good will to man. This creed, since profaned and rendered vile, they kept fast through good report and evil report. This belief they had that looks at something out of itself, fixed as the stars, deep as the firmament; that makes of its own heart an altar to truth, a place of worship for what is right, at which it does reverence with praise and prayer like a holy thing, apart and content—that feels that the greatest Being in the universe is always near it, and that all things work together for the good of his creatures, under his guiding hand. This covenant they kept as the stars keep their courses—this principle they stuck by, as it sticks by them to the last. It grew with their growth, it does not wither in their decay. It lives when the almond tree flourishes, and is not bowed down with the tottering knees. It glimmers with the last feeble eyesight, smiles in the faded cheek like infancy, and lights a path before them to the grave.' "

" The Rev. John Davis received the first part of his education in Carmarthenshire, under the learned Mr David Davis. At the usual age he was sent to the academy at Carmarthen, then under the care of Rev. Robert Gentleman. Not being satisfied with his opportunities for improvement there, he soon afterwards entered at Daventry, where Mr Belsham was the tutor. Although brought up in orthodoxy, he imbibed, in this seminary the principles of Unitarianism; but not from Mr Belsham, who was then a Calvinist, and deeply lamented the results of Mr Davis's inquiries. He bore testimony, however, to the very exemplary conduct of his pupil.

" On leaving Daventry, Mr Davis settled in Cumberland, with a small and not very harmonious congregation. Here he remained some years, and discharged with much honour the duties of a minister and schoolmaster. So highly did one of his pupils esteem him, that up to the time of his death he delicately remitted him, twice a year, through a friend, a handsome donation, ' lest his income should be too small for one in his delicate state of health.' He probably removed from his first station to Collumpton without settling in any other place; and here he spent the remainder of his days, possessing the respect and promoting the happiness of all to whom he was known.

" Mr Davis's exertions in the cause of Christian truth

have already been mentioned. These did not proceed from a sectarian spirit but from a calm, yet strong, conviction of the importance of the conclusions at which he had arrived. If he was anxious to make proselytes, he uniformly asserted that sound morality was the end of true religion, and regarded all opinions without it as 'little worth and vain.' One of his friends has remarked, 'that neither the fear of man nor any wish to please him ever induced him to do that of which he did not approve,—he had all the firmness of Knox, without one grain of his ferociousness.' He was a man of sound learning and great application, but never became a *popular* preacher. In domestic life, he was easy to be accommodated, considerate of the accommodation of others; quiet, peaceful, and courteous. The vigour of his mental powers and his increasing exertions to promote the welfare of his people, amidst the attacks of a disease which at length brought him suddenly to the grave, exemplified the Apostle's declaration, 'though the outward man faileth, the inner man is renewed day by day.'

"Of the higher parts of his character some idea may be formed from the following lines, which appeared in his favourite publication soon after his death.*

"There is many a harp for the young man's doom,
That is tuned to the notes of woe;
But alas! they are mute o'er the old man's tomb,
Though he lived like a saint below.

There is many a tear over beauty's grave,
And warm from the heart they rise;
Ah! why less warm are the tears that lave
The spot where the good man lies?

Is it nothing to keep the soul still young,
When the frame where it dwells grows old?
Or less should a beautiful life be sung,
Than the charms of an earthly mould?

No, old man, no,—one passing lay,
Though a powerless lay it be,
Shall be given to the thought of the silent clay.
Which is all that is left of thee.

* Mon. Rep. Vol. xx. p. 236. See also p. 116. The lines have been republished by the author, the Rev. J. Johns, of Crediton, in an elegant volume entitled "Dews of Castalie." London. Hunter. 1828.

Though thy life was passed in the humble shade,
Yet it brightened the shade around ;
And every step that thy meek foot made,
Was made upon holy ground.

Thou hast seen thy friends around thee fall,
Thou hast lived through years of pain ;—
And now thou hast reached the goal of all,
And broken a frail world's chain.

Oh ! rest in peace till the day for which
Thou hast looked with a Christian's eye !
Faith, hope, and love, long have made thee rich,
In the gold of a purer sky.

Though so soon forgot be thy lowly sod,
Yet thou hast not lived in vain ;
For green above are the groves of God,
Where the just shall meet again !"

The Study of Botany facilitated by a familiar introduction to the Natural System ; designed to awaken a taste for, and pave the way to, a sound and accurate knowledge of that fascinating Science ; comprising Structural Botany, or a description of the component parts of Plants, Descriptive Botany, and Systematic Botany, exhibited in a rational classification. London ; Cradock & Co.

This somewhat elaborate title-page explains the nature and purpose of the interesting and useful work to which it is prefixed. We have before had the pleasure to eulogise the labours of the authoress of this publication, in our notice of a kindred work on Geology. If the various portions of the "New Library of Useful Knowledge" are executed with similar accuracy and fidelity, and are characterized by the simplicity and terseness which distinguish those on Geology and Botany, the series will answer to their profession, and constitute, in reality, a library of *useful* knowledge. The present work we cordially commend. Who that delights in the glories of this wonderful universe, amidst which the all-merciful Creator has placed the abode of man, but will joyfully seek to trace the wisdom and goodness of the Infinite One in any portion of his work-

manship? To the inquisitive spirit, this little manual will prove most instructive and useful. Truly is it remarked, "In a walk by the woodside, through a lane, over a heath or a common, how much more of enjoyment shall he receive who brings with him only a slight acquaintance with this subject than he can hope to experience to whom, in this respect, the book of nature is a sealed volume. Nothing displays so clearly the hand of the beneficent Creator of the universe as the constitution of plants, the contrivances for the formation and preservation of the seed; nothing is more calculated to lead us to exclaim, 'How wonderful are the works of Thy hand, surely in wisdom hast Thou made them all.'" May those who have the power of acquiring this knowledge eagerly embrace their opportunities, and in using this little work as their guide to the "Study of Botany," they will have reason to thank the individual who has thereby so felicitously contributed to their improvement and delight.

MONTHLY RECORD.

May 1. 1843.

We copy from the Somerset County Gazette of Saturday, February 18, the following account of the late Dr Blake of Taunton:—

On Sunday morning Feb. 12. a sermon was preached by the Rev. R. M. Montgomery, at the Unitarian Chapel, on the death of Dr Blake. The place was crowded to excess, and a great number of persons were unable to obtain admittance. The religious services of the day were peculiarly appropriate to the melancholy occasion, the discourse delivered by the rev. gentlemen being one of the most eloquent and impressive it has ever fallen to our lot to hear, and the music solemn and effective. The choir connected with the chapel was assisted by Miss Andrews, of Bridgewater, a very talented young lady, and several singers belonging to the church of St Mary Magdalene, who accompanied on the organ by Miss Jacobs, sang various pieces with much feeling and judgment. Mr Montgomery chose for his text the 16th verse of the 24th chapter of Ezekiel:—"Son of Man, behold I take away from thee the desire of thine eyes with a stroke,

yet neither shalt thou mourn nor weep, neither shall thy tears run down." After the sermon was concluded, Mr M. gave the following interesting memoir of Dr Blake.

Dr Malachi Blake was born at Crewkerne, in this County, on the 20th of June, 1771. He was the eldest son of the Rev. Wm. Blake, of that place, and was descended through him from ancestors of piety and worth, his family being a collateral branch of that of England's able and patriotic defender in the times of the commonwealth—Admiral Blake. The great grandfather of Dr Blake was a Rev. Mr Blake, of Blagdon, near this town, and who was most probably born before the death of his renowned relative, which event occurred in 1657. One of the sons of this Mr Blake, a Mr Wm. Blake, settled at Taunton, and was highly respected here for the probity of his character. His youngest son and child was the Rev. W. Blake, of Crewkerne, the father of our departed and revered friend. At a very early age, Dr Blake came to reside with his uncle, the Rev. Malachi Blake, of this town, having previously spent from his fifth till his seventh year, at South Petherton, under the care of the Rev. Mr Kirkup.

Whilst at Taunton Dr Blake, was placed for a short time with the Rev. Mr Darricott, who at that period, kept a school in this neighbourhood, and where he began to display that gentle mildness of demeanour which characterized him through life, and as a child winning the esteem of those around him by the kindness of his disposition. From Taunton, he was removed to Bristol, where he was placed under the charge of that amiable and learned man, the late Rev. Mr Estlin, at whose house he made the acquaintance and friendship of several individuals, who, in after life, became distinguished members of society. Having remained with Dr Estlin for two years, he went in 1786 to Daventry, Mr Belsham, a name well known, and justly held in honour by the Unitarian body, being theological tutor. In the year 1789, Dr Blake was in London, walking the hospitals; and in 1790, he went to Edinburgh, where, in 1793, he took the degree of doctor of medicine. After spending some time in London, he came to Taunton, in the latter part of the year 1794, living with his uncle till the death of the latter, in the spring of 1795, when he purchased the house in which he resided till his death, marrying in the summer of 1795, the daughter of Mr Locke, a gentlemen resident near Pitminster, and a collateral branch of the family of one of England's celebrated intellectal triumvirate—John Locke.

For several years Dr Blake pursued his profession as a physician, and was in considerable practice; but being

placed in the Commission of the peace, about 30 years ago, (and some years after being appointed a Deputy Lieutenant of the county,) he declined, after this period, receiving any fees—though, at the solicitation of many friends, he did not wholly withdraw from practice for a few years. To detail minutely the chief events of our lamented friend's life, would, I feel, be too lengthened a task at this time; and though it is only by tracing his character, year by year, that we can rightly learn the causes which gained for him a moral ascendency in the town, which I am not aware any before him ever possessed, and which I feel, is not likely to be soon acquired by any living man, I must forbear, claiming only your patience whilst briefly, but I would hope correctly and truthfully, I attempt to sketch his character in his public and private relations. As a public man, the life of Dr Blake is known to most who hear me, and you will, I doubt not, my friends, bear me out in the statement, that it was one of tried integrity, undeviating consistency, and anxious solicitude for the moral and worldly well-being of his fellow-men. As a man of business, he was indefatigable, punctual, firm, but most kind. During thirty years he was absent from his duties as a magistrate at the quarter-sessions only three times, and this because of illness; so that whilst in the commission of the peace, he attended upwards of one hundred quarter-sessions. In his magisterial capacity, he ever tempered justice with mercy; and if a fault it be, he leant ever to the side of mercy, willing, at all times, to give the unfortunate the benefit of a doubt. In the county he had by his attention, assiduity, integrity, and consistency, gained a moral influence over his brother magistrates, for they respected his worth, and honoured his goodness. Need I say, that in Taunton his loss is, and will be more and more deeply regretted and seriously felt. Am I asked to point out the specific acts which gained for Dr Blake his ascendency over the minds of his fellow-townsmen? I almost confess my inability to do so. The very consistency and *oneness* of his public character and his private life preclude the attempt. The tenor of his life, for fifty years, was so even, so calm, and so sustained in every relation, that I feel my inadequacy to pourtray by contrast, at least with himself, the excellencies and the bright features of his beautiful character. It had no *shade*—and for a picture, that is needful to bring into prominence by contrast the lighter colouring and the more delicate tints.

(To be concluded in our Next.)

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THE SUPERNATURAL ELEMENT IN THE BIBLE.

(*From the Boston Monthly Miscellany.*)

WE know of no subject of more importance at this day than that standing as the title of this article,—important not to our readers alone, nor to the Christian world merely, but to the whole human race. It involves all the old questions between Christianity and the proud idolatries and prouder philosophies it displaced; it raises the pregnant inquiry, whether modern civilization and the improved spiritual culture of Christendom are right or wrong in referring their rise and progress to the influence of Revealed Religion; and whether that vast body, the Church, has been resting for eighteen centuries on a foundation of sand or on the Rock of ages. We wish to say what is in our mind on this subject with a free spirit, and, at the same time, with a reverent seriousness. It does not present itself to us in its metaphysical relations, to be settled by the discussion of abstract principles, but rather in its relations to fact and experience, to be decided by the common rules of evidence and laws of belief.

In what does the chief power of the Bible consist? What is the secret of that interest which is everywhere felt in it? Why is it read and studied and prayed over so much? Now these questions are all included in this,—"What is the grand peculiarity of the Bible?" And what is it? We have no hesitation in answering, —"the SUPERNATURAL element that runs through it."

Whoever reads it, sees that of the striking facts it records, a very large number *purport* to be miraculous. Indeed, if we were to take out all that have this character and close up the space occupied in the detail of them, we should have but a small and lifeless book left. This is its chief distinction. With its first page it introduces us to a supernatural scene, where we behold, rising from the wild weltering chaos in beautiful arrangement, the variegated earth and the spangled heavens. We feel at once as if in the presence of facts, not connected by a long chain of causes and effects with the Creator, but which touch the Almighty Hand. And, as we go along through the Patriarchal history, through the annals of the Judges and the Kings, through the books of the Prophets, still we find on every page, stamped into the texture of every leaf, traces of supernatural agency, —memorials of the Divine interposition. And, then, the history of the Jews, a small and obscure people, so insignificant in comparison with the neighbouring nations that they were easily driven into captivity by them, and often discomfited in battle, a people every way peculiar, marked as if by the hand of God for a peculiar purpose, kept under a peculiar discipline,— the history of this people, why has it been preserved through all these ages, read with sacred interest, cherished with pious enthusiasm, while that of other larger and more important states and kingdoms has been utterly lost and forgotten? We can think of no answer which does not refer to the miraculous facts recorded in that history. And to us this is the great charm of the Hebrew literature, as well as the secret of its preservation. In saying this, however, we are ready to admit that there is much in it which bears the impress of human genius working alone, and producing out of its own fulness; and much that is simple narrative exhibiting neither genius nor inspiration, but only truthfulness. Yet, taken as a whole, the odour of sanctity it breathes, the wonderful works it records, the infinite aspirations it calls forth, give it a power over the soul which belongs to no other class of writings, and which entitles it to be called *inspired*.

If what is said above is true of the Old Testament,

it is not less so of the New. This does not fall from the high style of its ancestral dispensations. On the contrary, it has wonderful works to record like them. It has the beginning of the new creation to unfold, as they had of the old. It introduces us at once, as they did, to a supernatural scene, where we behold the most marvellous displays of the Divine Power—displays which lift us above earthly things, which make us see heaven opened and hear God speaking. No one ever reads the New Testament without feeling that he is perusing a book which has in it something grander than the world, higher than humanity,—that facts are passing before him that do not belong to common life, that transcend the ordinary experience of mankind, that owe their existence to the special interposition of Heaven.

But at this point, and notwithstanding these clear marks of the supernatural, we are met by the denial that a miraculous revelation is found in the Bible, or has ever been made. The phenomena in the Scriptures to which we have referred are alleged to be altogether fabulous and worthy of no credit; and the doctrines found in connexion with them are represented as having no other authority than their intrinsic truth, or their agreement with our own intuitions of truth, to commend them to our belief. They stand, it is said, upon their naked merits, with nothing peculiar about them to indicate a higher origin than the human soul itself, and with no external marks to distinguish them from the pure and wise teachings of the sages of the heathen world. The distinctive claim which is put forth in behalf of the Scriptures, of containing a revelation from God, is destroyed by the assertion of a similar claim in behalf of every human being. The Prophets and Apostles, nay, our Saviour too, it is maintained, had no other communication with God than that which every man does or may enjoy.

Thus, what we have called the grand peculiarity of the Bible is rendered of none effect. And thus, too, it seems to us, the direct issue is made between a revelation and no revelation; for it is a solecism to call that a revelation which every man knows of himself alone. This is the issue. And there are great questions hang-

ing on the decision. "Whence am I? Why am I? Whose am I? Whither do I go?"—these questions the reason can ask; but can it answer? And if, after all our searching into the substance and laws of our being, after all the light which philosophy has shed upon the subject, *together with the testimony of the Scriptures*, we do but just begin to feel a comforting faith, can we willingly let go the idea of a Divine Revelation?

To exhibit the proofs of such a Revelation, however, is not our object. We are not writing a treatise on the Evidences. It is sufficient for us to know, that those evidences exist; that they have been a thousand times submitted to the scrutiny of the most gifted minds; that acute and able jurists have passed upon them as they would upon grave matters of law, and always have come to the same favourable decision; that every objection made against them has been met and refuted over and over again; and that, notwithstanding all the assaults they have received, the edifice of the Scriptures still stands strong and complete in its original glory, its dome lifting itself in majesty to the sky, every arch perfect, its windows opening to the kingdom of heaven, and not a stone loosed in its foundations. It is sufficient for us to know, that thousands upon thousands, unable to find peace in the twilight glimmerings of that truth which their own souls, by the feeble inspirations that breathed through them, gave forth, or in the mystic letters imprinted by the finger of God on the earth, the sea, and the sky, have turned to this Book of books, and found here the satisfaction they craved, and which they were wretched till they obtained. This is sufficient for us, and therefore we leave the Evidences till they are wanted.

But the religion of the soul, which is set up as of higher authority than the Bible, what is it? It is little more than a series of earnest and anxious inquiries—questions without answers. It settles nothing. The "Divine Dialogues" of Plato, in which there is, perhaps, a nearer approximation to truth than in any other of the writings of the ancient philosophers, contain after all nothing satisfying upon the grand problems they propose. The interrogatories are curious, and the an-

swers ingenious; and this is the most that can be said of them. The reader is left after careful study in a land of shadows. He obtains no solid foundation for his heart's hopes. He feels that the mystery in which existence was wrapped is mystery still. He forgets, as soon as he lays the book down, its wire-drawn arguments, and instantly the momentary gratification they had awakened vanishes. What then can he do? He has interrogated his own soul till wearied and disheartened; he has consulted the best oracles of this world's wisdom, and has obtained no peace To whom then shall he go? Is it strange that he feels there ought to be somewhere a counterpart to this half-religion of the soul? Now suppose this to be his feeling; that is, suppose he is convinced of the necessity of a Revelation. He feels that it would be the highest gift of God to man. He feels that if God is good and loves his children, he must vouchsafe to them such a gift. It is almost too great for his hope, but he watches and waits if possibly he may hear tidings of it. He prays that God would speak and tell him what and wherefore he is. Suppose, then, that just at this critical moment, when his heart is swayed hither and thither in agonized suspense, he hears that God has verily spoken, and that in words of paternal love man has been addressed by a messenger from heaven. He hears that the everlasting silence of the sky has been broken. He hears that the will of God has been proclaimed and the roll of man's destiny unfolded. He hears that one has appeared having in him the power of God, standing above all men in dominion that he might speak with authority to all men, proving that he comes from the spiritual world by breaking down at his will the barriers between it and the flesh, showing that he is greater than man by doing works which no man of himself could do, and by living a life such as no man before had lived. Suppose all this to have happened, and that in the fulness of his heart he repairs to this reputed Messenger of Heaven, puts to him the same questions which had all his life agitated him—which he had in vain proposed to his own soul and to the great teachers of his day—and that he obtains from him full and satisfactory

answers, and returns praising and glorifying God? Is he to be accounted a fool because he receives implicitly the words of this teacher? Is he to be charged with childish credulity because he believes on his authority? Is it a mark of weakness in him to attach an added value to the doctrines he hears, on account of the extraordinary character of the personage who speaks them to his anxious heart? Is it superstitious in him to give full credence to testimony concerning things invisible, when it comes from one who bears in his hand the wand of Omnipotence; and *because* he bears it? Can the Omnipotent speak falsely? "Let God be true and every man a liar."

But there is a way of getting over or breaking through this theory of a supernatural Revelation without (as it is thought) destroying the substance of Christianity. Of *Christianity*, we say, because we shall confine the rest of our remarks to that part of the Bible. "I accept," says the spiritualist, "the answers of Jesus—I do not object to any doctrines taught by him; but I will not be held to a belief of all the facts related of him by his biographers. They tell many things that are contrary to all experience and that I cannot believe. They pretend to attestations to truth which never were given, and which would prove nothing if they had been. They belonged to an age from which mythological fictions had not died out, and it is not wonderful that they should have exercised their imaginations in inventing marvellous stories concerning Jesus."

Now to all this there is one short answer; namely, that there is just the same evidence that Jesus actually performed the miracles attributed to him, as that such a person as Jesus ever lived, or that, supposing him to have lived, he delivered the doctrines ascribed to him. The same witnesses testify to the one that testify to the other. If there is any difference as to credibility, it is in favour of the miraculous works, for it is well known that men can more accurately report a fact they have seen than a discourse they have heard. We have read beautiful orations on the character and genius of the Son of God, which omitted altogether his supernatural endowments, nay, which sneered, in polished phrase, at

the miracles recorded of him. Yet what knew the writers at all of Jesus, but from the testimony of those same men who bear witness to his wonderful works, and for whom as witnesses they affected to feel such contempt? Whence did they gather materials for their eloquent eulogiums but from the very histories the credit of which they were doing their best to destroy? That serene and heavenly life—that deep-souled piety—that warm-hearted benevolence—that high spirituality of thought, which they so much admired in him, from whom had they learned it all but from the poor fishermen of Galilee and the great disciple of Gamaliel,—men of whom they would insinuate that little or nothing is known.

To separate the common from the miraculous in Christianity seems to us impossible. Its first and fundamental element is miraculous facts. "This makes it a religion, and not a philosophy; a Divine institution, and not a human contrivance; a record of certain truths, and not of uncertain opinions; a system of doctrines to be taught upon authority, and not a series of speculations to be proposed upon the ground of their probability alone."* These facts enter into the very life and substance of the religion. They are the strongest threads of its texture. Pull them out, and its consistency is wholly destroyed. As well might you take the blue from the violet, the crimson from the rainbow, the crystal from the diamond, and not destroy their beauty, as take from Christianity its supernatural element and leave it unshorn of its glory. Let us try the experiment with a Harmony of the Gospels before us, and see how we shall succeed. At the first public appearance of Jesus, in the beginning of his ministry, it is recorded of him, that "he came from Galilee to Jordan unto John to be baptized of him," and that, "when he was baptized, he went up straightway out of the water." These being natural facts may be credited, it is said. But what follows in close connection, deeply important to Jesus as

* See Mr Burnap's *Lectures on the History of Christianity*, for some excellent remarks on this whole subject. Likewise an able *Sermon on the Christian Name and Christian Liberty*, by Rev. S. K. Lothrop.

a Teacher sent from God and full of sublimity, must be rejected! "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Fit opening of the divine drama of the Saviour's ministry. A short time after this, we find our Lord in the village of Cana at a wedding. The only common fact related of this wedding is, that Jesus and his mother and his disciples were present. Now, from this, comparatively, no moral lesson can be drawn, and little insight into the character of Jesus can be obtained. But as soon as we read on, and take in the miraculous fact recorded, instantly we catch a glimpse of his true life and spirit. We get an idea not only of his marvellous power, but of the genial kindliness of his heart. Again: not long after we behold him in the temple driving out the sheep and the oxen, and overturning the tables of the money-changers; and when asked by the Jews what evidence he could show of authority to do these things, he replies, "Destroy this temple,"—pointing probably to himself—"and in three days I will raise it up." "When therefore he was risen from the dead his disciples remembered that he had said this, and they believed the Scriptures and the word which Jesus had said." Now, must all this go for nothing? Jesus could have had no reference to his death when he said, "Destroy this temple," and as for his resurrection it never took place! In immediate connection with this, the Gospel relates, that when he was at Jerusalem, "many believed in his name when they saw the miracles which he did. But Jesus did not commit himself to them, because he knew all men; and needed not that any should testify of man, for he knew what was in man." What is to be done with this? It certainly lifts the Saviour a little above the level of our common humanity, and yet it does not look exactly like a *myth*. As soon as we turn away from this statement, we encounter another not unlike it. "Nicodemus, a ruler of the Jews, came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher sent from God, for no man can do these miracles that thou doest

except God be with him.'" Nicodemus, a ruler of the Jews, and not philosopher enough to know that miracles were no evidence of a divine mission! True, Christ does not correct the ruler. He is willing to take the credit of doing what he knows well enough it had been a thing impossible for him to do! To this same Nicodemus, moreover, Jesus said, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." Is there nothing here but what Confucius or Zoroaster or Luther might have said,—only a natural, high view which Jesus took of his office? In the same chapter we find the following narrative.—

"A certain nobleman, whose son was sick at Capernaum, went unto Jesus and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth. And himself believed and his whole house."

The story, if we might credit it, would reveal to us something of the estimation in which Jesus was held in his lifetime and something of his real character. But, alas, it is vitiated by the unhappy blending of the supernatural element!—Then follows the cure of the impotent man at the pool of Bethesda, which, all-beautiful as it is, must be turned over to the *myths!* But with it must go the whole account of the discourse of Jesus, which is represented to have been elicited by this miracle,—a discourse which abounds in pure and lofty instruction, which asserts the power of Jesus to give life to the soul and to raise the dead, which declares that "the Father loveth the Son and showeth him all

things that himself doeth"—that as "the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will"—that "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son even as they honour the Father."

But we are weary of this work, and forbear to pursue this examination farther;—to speak of the Transfiguration; of the scenes at the house, and the grave of Lazarus; of the Blind Man, and the long debate on the doctrine of transmitted sin; of the miracle in the garden; of the wonders of the Crucifixion; of the glory of the Resurrection; and the bright chain of subsequent marvels that terminated in the Ascension. We forbear to speak of the infamy which, on the supposition of *no miracle*, is branded for ever on the characters of Peter and Paul and John; and the utter worthlessness, the worse than contempt which belongs to their writings. We pass over these and many other matters of a similar character, both because our limits forbid a more particular notice, and because it seems to us so indisputable that the miraculous cannot be separated from the rest of Christianity without destroying all that is peculiar to it as a Revelation from God.

The manner in which the religion of the soul is sometimes contrasted with the Bible, reminds us of certain strange things that happened in Luther's time. "What is the use," asked the prophets of Zwickau, "what is the use of such close application to the Bible? Nothing is heard of but the BIBLE. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the SPIRIT that can enlighten. God himself speaks to us and shows us what to do and say." "There are indeed spirits of no ordinary kind in these men," said Melancthon, "but *what* spirits?" Multitudes gathered round them. All was commotion where they addressed the people. "Wittemberg was in a ferment." Men's minds "were diverted from the Gospel or prejudiced against it." The cause of the Reformation there was brought "to the brink of ruin." What should be done? Luther must be sent

for. "Luther! Luther!" was the cry from one end of Wittemberg to the other. The Reformer's heart thrilled at the thought of the struggle he was about to enter upon. "It is with *the word* we must contend," observed he, "and by *the word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious; nor even against unbelievers." "Let him come forth," said one of the new prophets; "let him give us a meeting; let him only afford us opportunity to declare our doctrine, and then we shall see." * * * The meeting was given. Luther listened with calmness. "Of all you have been saying," replied he, at last, gravely, "there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction." The result was the pretended prophets abandoned the field, and "that very day they left Wittemberg." The Reformation with one hand dashed to the earth the dusty decretals of Rome, and with the other it put away from it the pretensions of the mystics, and established on the territory it had acquired the living and sure word of God.*

But, leaving the prophets of Zwickau, suppose that the impugners of the miraculous in Christianity should prevail, and all the men of our generation should adopt their views, What would they have accomplished? "By the potency of our wisdom and eloquence," they might say, "three quarters of the New Testament, (which for so many centuries has been held in sacred reverence), have been cast out as wholly unworthy of credit! By the acuteness of our criticism, Matthew and Luke and John have been detected in repeated contradictions of each other's testimony, while by our theory of inspiration, that Paul who has so astonished the nations is proved to have little title to their respect! We have stripped the Cross and the Tomb of Jesus of the superstitions that had gathered round them; and have turned back mourning women from the sepulchre, whither they were going to meditate on their risen Saviour, to call to remembrance his parting promises, to

* See D'Aubigne's *Reformation in Germany and Switzerland*, vol iii. pp. 55 and following.

think of the heaven into which he had ascended, and the loved who were gone away to be with him! We have hushed the voice of the believer whispering in death of Him who is the Resurrection and the Life, and have plucked from the mother weeping over her lifeless babe the solace she found in the declaration of Jesus as of one whose word is infallible,—'of such is the kingdom of heaven!'" But we have no fears of such a result. It has been said,—and we believe it as we believe in God,—"the gates of hell shall not prevail" against the cause and kingdom of Christ. Upon the eternal rock of this declaration we take our stand, determined not to bargain away our faith by compromises with a vain philosophy. We may leave this foundation of Christ, and with borrowed wings flutter in the air for a brief season; but those wings will at length grow tired and fail; our heart and flesh will cry out for a resting-place;—and then, we must either fall back upon the foundation we had left, or sink down into the gulf of utter disbelief. This is the only alternative. Give up the supernatural in Christianity, and we have in fact, though not in name, abandoned the whole. Take this away and it would be a mere mockery to call it a religion. It would deserve no higher name than "A collection of strange and beautiful stories, accompanied with some pleasant moral reflections." We value the Gospel too highly to be willing thus to sacrifice it. To us its chief interest and worth lie in its *supernatural character*. This is its grand peculiarity, the source and ground of its mighty influence, the silken chain which binds together all its doctrines, and on which alone its pearls of precept and example can be seen by all eyes, admired by all hearts.

J. W. T.

THE PHILOSOPHY OF HISTORY.

The cultivated man lives wholly for futurity, his life is a battle ; his support and aim, Philosophy and Art.—Novalis.

The age of gold, which a blind tradition has hitherto placed in the past, *is before us*.—St Simon.

Christianity is the root of all democracy ; it is the highest fact in the rights of man.—Novalis.

The march of the human race towards a higher degree of civilization than it has hitherto attained, is a subject, Mr Editor, which appears to me to be exciting at present a considerable share of attention. Many persons refer to history, in order to prove that man has made no absolute progress ; that, upon the whole, little or nothing has been gained for humanity by the toilsome efforts of so many generations ; that, because civilization has hitherto resembled the alternate ebb and flow of a stream confined within certain limits, therefore mankind are doomed ever to traverse the same dreary circle,—to begin with the freedom and wild valour of the heroic ages, to proceed through the transition state of cultivated nations, under the dominion of laws, and to end in becoming herds of degenerate slaves, under despotic governments. Even allowing the validity of an appeal to experience, in a matter which concerns man's efforts to realize the ideal of justice and truth, which are co-existent with the human soul, "that divine writing," as it has been called, "to which all possible Revelations are subsidiary—*lights*, whereby it may be read ;" yet, Mr Editor, I think that from history, and still more from the present aspect of the world, the generous advocates of the doctrine of perfectibility may derive great encouragement.

I am aware that many celebrated writers on the philosophy of history have rejected this doctrine ; for instance, the illustrious Vico, who may justly be called the Father of Historic Science, professes, in the fourth book of the Scienza Nuova, to "sketch the ideal history previously indicated," and to "develope the march which

nations *invariably* follow." "We will show them," he says, "in despite of the infinite variety of their manners, proceeding *for ever* in this circle of three ages, the divine, the heroic, and the human." He then glances over the whole of universal history, and, from the fact of the same cycles of events occurring during the formation of the modern nations, that had occurred from the earliest time to the fall of the Roman Empire, he infers, not only that nations *have* always traversed the same path, from aristocracy, *i. e.* the government of patriarchs or conscript fathers to democracy, and from the anarchy consequent upon this last to despotic monarchy; but that they will always continue to do so—that out of this circle there is, for them, no egress. It is no wonder that Vico mistook the actual tendencies of modern society, and did not see clearly where the analogy between it and the ancient forms of civilization failed. He believed in the formula of the Latin church; and he was born at Naples in 1668, at least a century too soon to estimate the destinies of the world with any tolerable degree of correctness; for in our day, the French Revolution has changed the aspect of Europe, and is the commencement of a new era in world-history.

The decline and fall of the Roman Empire dates from the assumption of the purple by Augustus, 724 A.U.C. Nearly twice this number of centuries has elapsed since the final dismemberment of the empire by the northern barbarians; but *their* descendants have not degenerated like the descendants of the Scipios and Fabii. Modern Europe is yet fresh and vigorous, and, like an ancient athlete preparing for the Olympic games, she is now throwing aside the worn-out metaphysical creed, the dead feudal usages, and scholastic formulas, which would impede her career towards the crown of victory;—a crown of virtue and universal peace, of knowledge and of power, more glorious than all the laurel wreaths that ever graced the brows of the proudest conqueror. It is Christianity which has opened up so interminable a vista of progression through ever new and ever varying phases of culture to the modern nations: and by Christianity, Mr Editor, I do not mean any of those nondescript mixtures of Pagan rites and Jewish superstitions, which,

in our day go by the name of Christian churches; but the precepts of Jesus, which so correspond to our moral instincts and moral wants, that the human soul can no more refuse to respond to the words of that godlike spirit than a harp can refuse to give forth sweet sounds, when its strings are swept by the hand of a master.

I have said, Mr Editor, that the tendencies of modern are different from those of ancient society. This fact has, I think, first become apparent in recent times. The sixteenth century, like the age of Augustus for the Romans, was the golden age of literature for the greater number of the European nations; it was decidedly the golden age of modern art. But among numerous points of resemblance obvious to the most superficial observer, these great historic epochs are characterized by one very remarkable difference, which is this,—that among the ancients, the regeneration of society was accomplished by *extraneous means*—it came wholly from *without;* among the moderns, this regeneration has *originated, and is carried on, from within.* The long death-agony of the Roman Empire had to be shortened by the invasion of the Teutonic and Sclavonian hordes, in order that its political life might rise, like the phœnix, from its own ashes, in another and a more beautiful form: its moral life had to be resuscitated by Christianity; for when this last was introduced into the world, the belief in the old Mythi had, among the educated part of the ancients, given place to a boundless scepticism, and a critical philosophy had succeeded to faith. In their polytheistic religions, there was no substratum of morality upon which the human mind might, as it were, fall back, when it could no longer rest contented in the beautiful creations of the early poets, when it had outgrown these ideal vestures of its childhood, and demanded new manifestations of the beautiful and the true, corresponding to its new wants. The olden mythology has been called "the religion of the senses;" it was the deification of external nature. But, now, man had to learn that there were higher ideals of morality than merely civic duties, that the worth of the individual soul was greater than that of states, that a philanthropist was an infinitely nobler character than a patriot.

All this, and a great deal more, was taught by Jesus Christ, by whom "grace and truth" were now "revealed" to the world; literally *revealed;* for although his doctrines contain nothing which in strictness can be called *preter*natural,—in other words, though they contain nothing that man "*could* not, and, indeed, *should* not have discovered for himself," yet, by his unaided efforts, he would not have discovered these principles so soon, and the progress of the race would have been proportionably retarded.

The Reformation, which occurred at the beginning of the sixteenth century, was an epoch, in many respects, analogous to this. There also was a mythic faith discarded, and a purer morality substituted for the old defective system, or, at least, the way was prepared for this substitution, it was rendered *possible*. But we have before us the singular spectacle of a religious revolution, which, prompted by no *outward influences*, originated in the very heart of European society, and paved the way for the political revolutions of subsequent centuries. These early reformers were genuine revolutionists; they swept away a great deal, but they put very little in its place. It has been well said, that "the consubstantiation of Luther differed from the transubstantiation of the Pope only by a syllable." They fought blindly for a principle which is destined yet to play an important part in world-history, the right of private judgment. I say blindly, for they denied to others what they claimed for themselves. Like Voltaire and the Encyclopedists of recent times, these spiritual Jacobins of the sixteenth century were excellent *scavengers*, but are not entitled to be called *architects*. By these men was kindled the first spark of that mighty conflagration, in which, to use Carlyle's phraseology, "old sick society is to burned with, alas, quite other fuel than spice-wood." At present, this new kind of spontaneous combustion seems to be going on pretty rapidly. Old institutions, old feudal usages, the old mythic forms of Christianity are crumbling away; but the historic philosopher can look calmly on this. Faith in human nature, in the fact that, as hitherto, every old form of civilization, every old phasis of social life, have

disappeared, only that a more suitable form, a better life, might arise and bloom in their stead, so shall it be in future—is for him an ark in which, as the first men floated safely over the tumultuous waters of the primeval deluge, he may safely float over the deluge of conflicting opinions, of universal scepticism, of Socialism, chartism, which from all sides keeps rushing in upon us, and is threatening to engulph us completely.

Modern Society, then, has a principle of life *within itself*, which has proved sufficient to preserve it from stagnation, and to carry it onward in the career of improvement. This vital principle is Christianity, as I indicated previously. Of all religions that have hitherto appeared, *this* is the only moral one.* The ultimate fact in it, that upon which it is based, is *self-reverence*. To this Paul alludes in one of his letters, when, exhorting some of the early converts to Christianity to abstain from vice, he says,—"Know ye not that your bodies are temples of the living God?" From self-reverence flows, as a natural consequence, reverence for the personality of others, as partakers with us in the same common human nature. It is to these principles we owe the abolition of slavery, the recognition of the natural equality of *all men*, which has placed so wide a gulf between our world and the ancient: it is to these principles that the generous philanthropists appeal, who now advocate so patiently and unweariedly the cause of the oppressed, the right every individual has to share in the general fund of wisdom and truth, which may exist in his age and country, who denounce the crime committed by the government and privileged classes of all countries, in doing little or nothing to extricate the masses from the abyss of ignorance, of poverty, of disease and vice, into which they are now plunged.

Very different, then, is the aspect of the world in which we live from the aspect which the ancient world presents to the student of history; and we may reasonably anticipate, that the new democratic era which we

* Im. Kant, in his "Religion within the limits of Pure Reason," has given a masterly exposition of the ethical peculiarities of Christianity, especially in the fourth book of his treatise.

are approaching, will be different from all the democratic eras that have yet been seen. For among the ancients, the plebeians struggled with the patricians for the elements of physical well-being only, and generally proved incapable of self-government when they had obtained power. But the struggle which is now going on in Europe for a higher grade of social developement than the existing, is caused by the reaction upon the masses, of the moral and intellectual amelioration of *the individual;* traces of which may be discovered as early as the times of Wickliffe and Dante, which has sustained two violent crises in the sixteenth and eighteenth centuries, which is still proceeding vigorously onward, and the results of which are now becoming visible, though dimly, in the far distant future. It is not the friends of humanity who have any cause to dread the results of a movement originating in such principles as those of which I have spoken; a movement which bears inscribed, as it were, on its front, the remarkable words I have selected from the pages of one of our profoundest thinkers,—"Christianity is the root of all democracy; it is the highest fact in the rights of man!"

H. M.

UNION OF CHRISTIANS.

Mr Editor,—

Will you allow me an opportunity in your present number of explaining a part of my last communication to you? It may be inferred from a passage in the beginning of that article, that I both *wish* and hope for a union among Christians, as a desirable and practical thing; but in the succeeding article of another correspondent, this idea in the abstract is treated with contempt and scepticism. I was aware that such a feeling did prevail among some Unitarians, and therefore thought, at one time, to anticipate it as an objection to some of my arguments, which certainly have a design, and, I hope, a *tendency*, to promote union and good feeling among the professed disciples of our common Mas-

ter. But I was afraid to extend my article to an undue length, or to embarrass them with too many things prematurely.

I would, therefore, address myself in a short and unconnected paragraph to this topic, by way of explanation.

It is quite true, what your correspondent J. A. M. says, that a solid union can only rest on the basis of truth, and if Christian Unitarianism be the truth, as he and I believe, then it must come to that basis. But the practical question is, how shall we get others to think as we do? It is not probable, from experience, that this will ever be effected all at once, to the full extent of the differences subsisting; but surely if an approximation can be made, and prejudices removed, it would be a good thing—tending equally towards the consummation of the truth which he desiderates, and the love which I would desire to see among Christians, even while they yet differed on some matters. Are we not commanded to be good and indulgent, even to the evil and unthankful, who persecute us, "that we may be perfect, as our Father in heaven is perfect?" Much more should we be so to the "erring and prejudiced." The very admission of, and attention to, this principle, would do something to draw parties nearer.

Let it next be supposed, for the sake of argument, that it should turn out, notwithstanding all their real or apparent differences, Christians were actually agreed upon a great many important *facts*, and that their differences arose chiefly, or solely, from *theories*, by which they attempted to explain those facts, or from *inferences*, by which they extended the bearings and influence of certain truths upon other matters, or speculations, less essential to Christianity. There is nothing utopian in believing that Christians might come to such an understanding. In point of fact, they were in that condition during the first generation. All the sources of strife and contention can be clearly traced back to *additions* made, or attempted to be made, to the primary truths of the Gospel, as we find them in their simple form in the life and doctrine of Christ himself. For example, it is undisputed that Jesus affirmed himself to be, and

proved it, an extraordinary personage, enjoying a peculiar intercourse with God, sanctified by the spirit of God, and appointed to the office of Mediator between God and man, and, finally, to be the Judge of the world. This is the matter of fact, written in a style and in characters which cannot be misunderstood, while men keep their attention to it; but, in course of time, men would know *how* and *wherefore* the personage was so chosen, qualified, and gifted. This was a theory, and upon that they never could agree, and perhaps never will. "It may not be for them to know it," as our Lord said to his disciples about some other points concerning which they were curious. This conviction would be another stage in the progress of approximation. It would then proceed onward, not by discussing the points of variance, and coming to an agreement *upon them*, but by ascertaining what things were essential and clear in Christianity, and throwing all else overboard. The issue, I have no doubt, would leave little but what your correspondent J. A. M. and others of his way of thinking, already admit, under the title of Unitarian Christianity; but why object to, or sneer at, any such attempt of extricating this truth from the rubbish of ages? There could be no design to sneer, of course, at the above specific mode, which was not in his contemplation, but your correspondent's remarks look like a sneer at any idea of, or attempt at, union generally.

CHRISTOPHILUS.

[We readily insert the explanation by our respected friend and valued correspondent Christophilus, but at the same time think it right to state, that the article by J. A. M. has been in our possession for many months, and, of course, was not written in reference to the paper of Christophilus.—EDITOR.]

HINTS UPON THE FORMATION OF HUMAN SOCIETY,

ACCORDING TO THE MOSAIC RECORDS.

(From the German of Schiller.)

[The following essay, a part of Schiller's historical course at Jena, illustrates a remarkably interesting, though very obscure portion of the history of mankind, and presents a singularly perfect and beautiful example of how much may be done towards the satisfactory filling up even of the slenderest memorials. Taking the book of Genesis to work upon, and keeping prominently in view the facts which seem to indicate most directly the spirit of the time, Schiller directs his mind to the supplying of what is deficient; and what a delicate and beautiful fabric arises from a few isolated guiding threads! A philosophically connected view of the history even of a modern period, where the writer is assisted by the most extensive details of facts, is considered a difficult undertaking; how much more difficult the task when the few details that remain are separated from each other by unchronicled centuries! It is with the idea that the present essay forms one of the most valuable commentaries on the book of Genesis, and in the hope that it may conduce to the better understanding of the origin and first progress of the human race, and the more intelligent and profitable perusal of the earliest of all historical records, that this essay has been translated for the pages of this periodical.—Tr.]

Rise of Man to Freedom and Humanity.

When man was brought to life, it was necessary, since his reason was still undeveloped, that Providence should guide him by the leading-strings of instinct, whereby the senseless animals still are led, and stand over him like a watchful nurse. Through hunger and thirst, he was made conscious of the necessity of nourishment; whatever was necessary for satisfying this want, was scattered around him by a profuse foresight,

and smell and taste guided him in the choice. By a mild climate, his nakedness was spared, and his defenceless life made secure by the general peace around him; the preservation of his race was provided for by the sexual impulse. Thus was the man perfect, as the plant or the brute is perfect. His reason, too, had begun to shew distant signs of unfolding. Since nature still thought, cared, and acted for him, his powers could, the more easily, and with less hindrance, direct themselves to quiet contemplation; his reason, as yet embarrassed by no cares, could construct undisturbed its tool—speech, and tune, the delicate music of thought. With the eye of a happy being, he now looked round on creation; his joyous soul received all impressions disinterestedly and purely, and deposited them pure and bright in an active memory. Soft and smiling was the beginning of man, and it was necessary that it should be so, if he was to strengthen himself for the contest which awaited him.

Let us suppose that Providence had retained him in this state,—then would man have been the happiest and wisest of all *animals;* but he would never have emerged from the guardianship of instinct; his actions would never have become free, and hence moral; he would never have surpassed the limits of animalism. In a voluptuous rest he would have lived an endless childhood; and the circle in which he moved would have been the smallest possible, from desire to enjoyment, from enjoyment to rest, and from rest to desire again.

But man was destined for something quite different, and the powers which in him lay called him to quite other happiness. What nature had undertaken for him in his cradle-time, he was now, as soon as he was of age, to undertake for himself. He himself was to become the creator of his own happiness, and only the share which he had in it was to determine the degree of this happiness. That state of innocence which he now lost, he was to learn to regain by *reason*, and return, as a free reasonable spirit, to that position which he now ceased to occupy like a plant, and as a creature of instinct; from a paradise of ignorance and slavery was he

to work his way (though haply not till after long ages) to a paradise where the moral laws in his breast would be as invariably submitted to, as he in the beginning had obeyed instinct, as plants and beasts still obey it.

What was thus inevitable? *What* must have happened, if he was to approach this distant goal? As soon as his reason had but tried its first powers, nature thrust him from out her fostering arms; or, to speak more correctly, he himself (actuated by an impulse which he knew not, and knowing not what a great thing he was doing at that moment) he himself rent asunder the guiding band, and, with his still weak reason accompanied only afar by instinct, threw himself into the wild game of life, and opened for himself the dangerous way to moral freedom. If, therefore, we change that voice of God in Eden, which forbade him the tree of knowledge, into a voice of his instinct, which withheld him from this tree, then is his supposed insubordination to the command of God nothing more than a revolt against his instinct, and hence the first attempt at acting for himself, the first enterprize of his reason, the first beginning of his moral being. This revolt of man against instinct, which, indeed, brought moral evil into creation, but only to make the moral good possible in it, is, without doubt, the happiest and greatest event in man's history; from this moment he dates his freedom; in this was laid the foundation-stone of his morality. The popular teacher is right when he treats this event as a *fall* of the first man, and draws from it, in as far as he can, useful moral lessons; but the philosopher is not less right when he congratulates human nature as a whole upon this important step towards perfection. The first is right in calling it a fall, for man became from an innocent creature a guilty one, from a perfect pupil of nature an imperfect moral being, from a happy instrument an unhappy artist. The philosopher is right in calling it a giant step of mankind, for by it man became a freely-acting creature, instead of a slave of instinct, a moral being instead of an automaton; and with this step, he trod first upon the ladder, which, after the lapse of many ages, will lead him to self-rule. He was now compelled to take a longer way to enjoyment.

Hitherto, he had only to stretch out his hand, and his want was immediately satisfied; but, now, it was necessary for him to interpose reflection, industry, and trouble, between his want and the satisfying of it. The peace between him and the beasts was dissolved. Want drove them now against the fruits of his labour, even against himself; and it was necessary for him to procure for himself, by art through his reason, a security and superiority of power, which nature had denied him; he was obliged to invent weapons, and to make his sleep secure against the enemy by fast dwellings. But here already nature restored to him in spiritual gratification what she had taken from him in passive enjoyment. The herb, planted by himself, surprised him with a zest with which he had formerly been unacquainted; sleep stole upon him more sweetly after fatiguing labour and under a roof of his own building, than in the lazy rest of his paradise. In the fight with the tiger which attacked him, he was delighted at the discovery of his own strength and cunning; and at every danger which he overcame, he could thank himself for the gift of his life.

Now was he already too noble for paradise, and knew himself not, when, under the pressure of want, and the burden of cares, he wished himself there again. An inward impatient impulse, the awakened impulse of his self-acting, would have soon pursued him in his idle bliss, and would have made tedious to him the joys which he himself had not created. He would have changed paradise into a wilderness, and then made the wilderness into a paradise. But happy would it have been for makind, had he had no worse enemy than the stubbornness of the field, the fury of savage beasts, and a stormy nature! Want oppressed him, passions awoke, and these soon armed him against his own race. With man he must needs fight for his existence, a long fight, rich in vice, and not yet concluded; but only in this contest could his reason and morality be cultivated.

Domestic Life.

The first sons which the mother of the human race bore, had one very important advantage over their pa-

rents, they were brought up by men. All the advances which the latter had been obliged to make of themselves, and therefore very slowly, came to their children at once, and were delivered to them even in the sports of their tenderest years, with all the warmth of parental love. With the first son, therefore, who was born of woman, that great instrument came into operation, the instrument by which the whole human race has received its cultivation, and shall continue to receive it—tradition namely, or the transmission of ideas.

The Mosaic record leaves us here, and springs over a gap of about fifteen years, in order to exhibit to us both the brothers grown up. But this interval is important for human history, and since the record forsakes us, reason must fill up the space.

The birth of a son, his support, tending, and education, increase the acquirements, experience, and duties of the first human creatures, by important accessions, of which we must carefully take notice.

From the brutes, doubtless, the first mother learned her most necessary mother's duty, as she probably learned from necessity the means of assisting child-birth. Care for children made her heedful of a thousand little conveniences, which had hitherto been unknown to her; the number of things of which she learned to make use increased, and a mother's love was fruitful in invention.

Until now the first human pair had known but *one* social relation, but one kind of love, because each in the other had but one object of love. Now, with a new object, they became acquainted with a new kind of love, a new moral relation—*parental love*. This new feeling of love was of a purer sort than the first, it was altogether disinterested, while the first had been grounded simply on pleasure, on mutual need of association.

They attained also, by this new experience, a yet higher grade of morality—they were ennobled.

But parental love, which they both united to bestow upon their child, effected now no small change in the relation in which they too had hitherto stood to one another. Their mutual cares and joys, the tender par-

ticipation of all their feelings towards the common object of their love, wove between themselves new and more beautiful bonds. In this relation each discovered in the other new and beautiful moral traits, and each of these discoveries exalted and refined their relation. The husband loved in his wife the mother—the mother of his beloved son. The wife honoured and loved in the husband the father, the support of her child. The merely sensual pleasure in each other was elevated into regard, and out of the selfish love of sex grew the the beautiful phenomenon of *married love*.

Soon this moral experience also was enriched anew. The children grew up, and gradually a tender bond was woven between them too. Child most willingly became attached to child, because each creature loves only itself in its like. In tender imperceptible ties arose *fraternal love*. Here was a new experience for the first parents. They now saw a picture of the sociality of good-will for the first time out of themselves; they only recognised their own feelings in the mirror of youth.

Until now, as long as they were alone, they had lived only in the present and in the past, but now the far future began to yield them joy. As they saw their children grow up around them, and as every day developed a new capability in them, they formed for themselves smiling views of the future, when these children should have become men, and like them;—a new feeling sprung up in their hearts, *hope*. But what an endless field is opened up to men through hope! Formerly they had enjoyed each pleasure only once, in the present—henceforth each coming joy would be felt with countless repetitions.

As the children now became really mature, what variety was introduced at once into this first human society! Every idea which their parents shared with them, had been formed differently in each soul, and surprised them now by novelty. Now circulating thought became alive, moral feeling was put into practical exercise, and thus developed; and speech became already richer, painted more definitely, and ventured on the expression of finer feelings; new experience of nature, new applica-

tions of what was already known. Man's whole attention was now busied. Now was there yet another danger impending, he might sink into imitation of the brutes.

Different Modes of Life.

The advance of culture was shewn even in the first generation. Adam tilled the field; we already see one of his sons take a new mode of supporting himself, the breeding of cattle. Here, therefore, the human race divides itself into two different classes, into husbandmen and herdsmen.

The first man was schooled by nature, and learned from her all the useful arts of life. By the aid of attentive observation, he would soon discover in what order the plants reproduced themselves. He saw nature herself sow and water, his imitative impulse awoke, and need soon stimulated him to lend his assistance to nature, and to aid by art her spontaneous fertility.

But we must not suppose that the first tillage was necessarily that of wheat, for which very great preparation is necessary; it is agreeable to the ways of Nature always to advance from the simpler to the more complex. Probably rice was one of the first vegetables which man cultivated; Nature invited him to its cultivation, for rice grows wild in India, and the oldest writers of history speak of the tillage of rice as one of the most ancient sorts of agriculture. Man remarked, that by a continued drought the plants withered, but that after a shower they quickly revived. He remarked farther, that wherever a transgressing stream had left a slime behind it, the fertility was greater. He made use of both these discoveries, he gave his plants an artificial rain, and brought slime to lay upon his field when there was no river near it. He learned to water and to manure.

The step to the use of animals, appears a more difficult one to make; but here, too, he began, as all along, in the natural and innocent; and satisfied himself, perhaps for many ages, with the milk of the animal before he lifted his hand against its life. No doubt it was his

mother-milk which suggested the attempt to make use of the milk of cattle. But as soon as he became acquainted with this new sort of nourishment, he secured it permanently for himself. And in order to have this food always ready and in store, he could not leave it to chance to send him a proper animal when he was hungry; hence he was struck with the idea of keeping a certain number of these animals always assembled about him, and he gathered together a herd. This herd, however, he was obliged to choose from animals of the gregarious sort, and it was necessary also for him to transfer them from the state of wild freedom to the state of service and peaceful rest; in other words, to domesticate them. But before he ventured upon those which were of a wilder nature, and superior to him in natural weapons and power, he first tried his skill with those to which he himself was superior in power, and which were naturally less wild. He therefore tended sheep before swine, oxen, and horses.

As soon as he had deprived his animals of their liberty, it became necessary for him to provide and care for them himself. Thus, he became a shepherd, and as long as society was still small in number, nature could provide a superfluity of nourishment for his little flock. He had no farther trouble than to seek for a pasturage, and when it was exhausted to change to another one. The richest abundance rewarded him for this easy occupation, and the produce of his work was subject to no change, either by the season or the weather. Uniform enjoyment was the lot of the shepherd; his character freedom, and a cheerful indolence.

The case was quite different with the husbandman. He was slavishly bound to the soil which he was cultivating, and with the mode of life which he had fixed upon, he had resigned the liberty of changing his abode; he had to look carefully to the tender nature of the plants which he was rearing, and to assist their growth by art and labour, while the other allowed his flocks to care for themselves. The want of implements made every thing more difficult to him at first, and he could scarcely get on with his two hands. How tedious must have been his mode of life before the ploughshare light-

cned it for him, before he compelled the harnessed bullock to share his work with him!

The turning up of the ground, the sowing and watering, the reaping itself, how much labour did all this demand! And how much work there was after the harvest before he could enjoy the fruit of his industry! How often was he obliged to arm himself in defence of his plants against wild beasts which attacked them, and to watch them, and fence them in, often, perhaps, to fight for them with danger to his life! And how insecure, besides, were always the fruits of his industry, at the mercy of the weather and the season! The overflowing of a stream, the fall of a shower of hail, was enough to rob him of his work, when near its reward, and expose him to the severest loss. Hard, changeable, and doubtful, was the lot of the husbandman, compared with the easy, peaceful lot of the shepherd; and his soul must have grown savage in a body hardened by so much labour.

The idea now came into his mind, to compare this hard fate with the happy life of the shepherd; the difference must have made an impression on him,—he would, after his natural conceptions, believe the latter to be the preferred favourite of heaven.

Envy awoke in his bosom; this unhappy passion must necessarily have awaked through the first appearance of inequality among men. With jealousy he now contemplated the blessed lot of the shepherd, who was idly feeding his sheep, opposite to him in the cool shade, while he himself was oppressed by the heat of the sun, and labour brought the sweat to his brow. The careless joyfulness of the shepherd annoyed him; he hated him on account of his happiness, and despised him for his idleness. Thus he nursed in his heart a silent dislike towards him, which, on the first opportunity, would break out in violence. But this opportunity would not be long in coming. The rights of each had at this time no fixed bounds, and there were as yet no laws in existence to distinguish the *mine* and *thine*. Each believed himself to have an equal title to the whole earth, for the division into property was first to be accomplished through the medium of collision. Suppose, now, that the shepherd's flock had exhausted all the pastures in

the vicinity, and he still felt no desire to lose himself in places remote from the family, what would he then do? What expedient would he naturally fall upon? He drove his flock among the crops of the husbandman, or at least permitted them to take that way themselves. Here was rich provision for his sheep, and there was no law as yet to keep it from him. Every thing which he could seize upon was his—so reasoned mankind in its infancy.

Thus, for the first time, man came into collision with man; with man the husbandman had now to contend, instead of the wild animals, with which he had hitherto had to do. Man appeared to him now as a hostile beast of prey, bent upon devastating his crops. No wonder that he treated him in the manner in which he had treated the beast of prey, which man was now imitating. The hate, which for many long years he had borne about in his breast, assisted to embitter him against his foe; and a murderous blow with his club revenged him upon his envied neighbour for his long-continued happiness. Thus mournfully ended the first collision of men!

Equality of Station abolished.

Some words of the record permit us to conclude, that in those early times polygamy was rare, and that even then it had become customary to be bound in marriage, and to be limited to one consort: but regular marriages seem to indicate a degree of morality and refinement, which we can scarcely expect at that early period. For the most part, men have succeeded in the establishment of order, only through the consequences of disorder, and lawlessness has generally first led to laws.

The introduction of regular marriage appears, in this case, to have rested, not so much upon laws as upon usage. Man could not but live in marriage, and the example of the first had, for the second, some of the force of law. With a single pair the human race began. Thus had nature, as it were, announced her will in this example.

If we suppose that, in the very earliest periods, the relative number of individuals in the two sexes was

equal, then nature ordained what man had not ordained for himself. Each took a single consort, because there was but one left for him.

When at last a marked difference appeared in the numbers of the sexes, and the principle of choice came into play, this order of things had once for all been established by custom, and men dared not lightly to break through the manners of their fathers by innovation.

In the same manner as the regulation of marriage, a sort of natural government also arose spontaneously in society. Nature had founded the paternal authority by making the helpless child dependent upon the father, and habituating it from its tenderest years to honour his will. This feeling the son must have retained throughout his whole life. When he himself too became a father, his son could not regard without reverence the man whom he saw so respectfully treated by his own father, and he must have silently accorded to the father of his father a higher degree of honour. This respect for the head of the family must have increased with each increase of the family, and of the age of the common parent, whose greater experience, the fruit of so long a life, must, besides, have given him a natural superiority over those who were younger. In every disputed point, the final appeal was to the head of the family, and through long observation of this custom, there became established *patriarchal government*, a natural mild sovereignty, which, however, did not overthrow the general equality, but rather established it the more firmly.

But this equality could not be of long continuance; some were less industrious than others, some less favoured by fortune, and less lucky in their soil, while some were born weaker than others: there were thus the strong and the weak, the daring and the faint-hearted, the rich and the poor. The weak and poor were obliged to beg, the wealthy could give and withhold. The dependence of man upon man was begun.

The nature of things must have introduced the regulation that old age should be freed from work, that the youth should undertake the labour for the old man, the son for his grey-headed father. Soon would this natu-

ral duty be imitated by art. In many a heart the wish would arise to unite the comfortable rest of the old man with the enjoyments of youth, and to procure in future somebody who would undertake for him the duties of a son. His eyes fell upon the poor and weak, who were claiming his protection, or a portion of his superfluity. The poor and weak needed his assistance, and he in return needed the industry of the poor. He therefore made this the condition on which he afforded assistance. The poor and weak served and received, the strong and rich gave and went idle.

Here is the first difference of station. The rich man became richer through the industry of the poor; to increase his property, he increased also the number of his servants. He saw many around him, therefore, who were less fortunate than he—many depended upon him. The rich man felt his importance, and became proud. He began to make those who were the tools of his fortune the instruments of his caprice. The fruits of their labour were reaped by him alone; he therefore decided that the many existed only on account of the one,—he had but to take one little step, and become a despot.

The son of the rich man began to think himself better than the son of his father's servants. Heaven had favoured him more than these; therefore he was more beloved of heaven. He called himself son of heaven, as we call the favourites of fortune sons of fortune. To him, the son of heaven, the servant was but a son of man. Hence the difference in Genesis between the children of God and the children of men.

* * * *

The prevailing disorder in the first society would probably have ended at last in order, and the abolition of equality among men have led from the patriarchal rule to monarchies; some adventurer more powerful and daring than others would have set himself up for their lord, built a stronghold, and founded the first state; but the appearance of this change came still too early, for the Being who guides the destiny of the world, and a fearful event in nature, suddenly put a stop to all the steps which mankind was about to make in refinement.

The First King.

Asia, deprived by the flood of its human inhabitants, must soon have become a prey to the wild beasts, which would have spread quickly and in great numbers upon so fruitful a soil as followed the deluge, and would have extended their dominion while man was too weak to restrain them. Every portion of land, therefore, which the new race of men took into cultivation, had to be first wrung from the wild beasts, and then defended against them by force or cunning. Europe is now cleared of these wild denizens, and we can scarcely form an idea of the misery which oppressed those times; but how terrible that calamity must have been, we may judge frem several places in the Bible, as well as well as from the habits of the most ancient nations, and especially of the Greeks, who accorded to the vanquishers of wild beasts immortality and divine honours.

Thus Œdipus became king of the Thebans, because he killed the devastating Sphinx; in this manner Perseus, Hercules, Theseus, and many others, obtained their renown and their apotheosis. Whoever, therefore, laboured in the extirpation of this common foe, was the greatest benefactor of mankind; and, indeed, in order to be successful in it, it was necessary that he should combine, in his own person, many truly rare qualities. The hunting of these animals was, before war between men themselves had begun to rage, the peculiar work of heroes. Probably these hunters would arrange themselves into great bodies, which would always be led by the bravest, whose courage and understanding gave him a *natural* advantage over the rest. This man gave his name to the most important of these deeds of war, and this name attracted many hundreds to enrol themselves among his followers, that they might do deeds of valour under him. As these hunts must have been undertaken according to some plan of arrangement, which the leader designed and directed, he thus silently acquired for himself the power of assigning their part to the rest, and making his will theirs. They became unconsciously accustomed to give him obedience, and to submit themselves to his better judgment. If he had distinguished

himself by deeds of personal bravery, by boldness of soul, and strength of arm, then fear and admiration operated to his advantage, so that they at last threw themselves blindly under his guidance. If now quarrels arose among his associates (and they could not long be wanting among so numerous a company of rough hunters, then he, whom all feared and honoured, was the most natural arbiter of the dispute, and the reverence and fear for his personal bravery was enough to enforce his decisions. Thus there already arose, out of a leader of hunts, a commander and judge.

In the division of the spoil, it was but reasonable that a larger portion should fall to the share of the leader than to the rest; and if he did not require this for himself, he had then something with which to bind others to him, and acquire for himself friends and dependents. Soon there assembled around his person a company of the bravest, which he always sought to increase by new benefits, and unperceived he had formed for himself a sort of body-guard, a troop of Mamelukes, which, with wild zeal, supported his claims, and kept every one who opposed him in awe through their numbers.

As his hunts were of great use to all landowners and shepherds, whose bounds he thereby cleared of devastating enemies, they might at first have presented to him for this useful labour a voluntary offering in productions of the field and of the flock, which he afterwards caused to be continued as a merited tribute, and finally extorted as a debt and a peremptory tax. These gains, too, he shared among the most useful of his company, and thereby increased more and more the number of his creatures. As his chases frequently led him through fields and gardens, which suffered injury by his passing through them, many landowners found it advantageous to buy off this injury by a voluntary tribute, which he afterwards demanded also from all others whom he was able to injure. Through these and similar means, he increased his dominion, and hence his retinue, which at last became a small army, so much the more terrible, that it had been inured to every sort of danger and toil in the contest with the lion and tiger, and was made

savage by its rough trade. Terror now went before his name, and no one now dared to refuse him a request. If a dispute occurred between one of his retinue and a stranger, the hunter naturally appealed to his leader and protector, and thus the latter learned to extend his jurisdiction over things which had no connexion with his hunting. There was nothing now wanting to make him a king, except a formal recognition as such; and could men well deny him this when at the head of his armed and imperious troops? He was the fittest to rule, because he had the most power to enforce his commands. He was the universal benefactor, because men owed to him their peace and their safety from the common foe. He was already in the possession of dominion, because the mightiest were at his command.

In a similar manner the ancestors of Alaric, of Attila, of Meroveus, became the kings of their people. So is it with the Grecian kings, whom Homer represents to us in the Iliad. All were at first leaders of a warlike band, conquerers of monsters, benefactors of their nation. From being warlike leaders they gradually became umpires and judges; with the spoil which they obtained they bought a retinue, which made them powerful and terrible. Through force at last they ascended the throne.

The instance of Dejoces among the Medes, may be quoted as that of a king, to whom the people freely offered the royal dignity, after he had made himself useful as a judge. But this is scarcely a fair instance from which to draw a conclusion as to the rise of the *first* king. When the Medians made Dejoces their king they were already a people, already formed into a political society; in the present case, the first political society was to arise through the medium of the first king. The Medians had borne the oppressive yoke of the Assyrian monarchs; the king of whom we have been speaking was the first in the world, and the people which subjected itself to him, a society of freeborn men, who had as yet seen no rule over them. A power which has already been endured, may be very easily replaced in this quiet manner, but an altogether new

and unknown power cannot in this quiet manner establish itself for the first time.

It appears, therefore, more agreeable to the course of things, that the first king should have been an usurper, who was put upon the throne, not by the voluntary and unanimous call of a nation (for at that time there was as yet no nation), but by violence and fortune, and a warfaring soldiery. W. T. G.

THE CHURCH OF SCOTLAND.

MANY years have passed away since, on one of our earliest visits to the metropolis of Scotland, we witnessed a gathering of the General Assembly of the Established Church. We were very forcibly struck even then with the contrast which that gathering presented to the Christianity of the New Testament. The military array seemed little accordant with the Saviour's legacy of peace; the clarion of the trumpet sounded in our ears as an unfitting call to the solemnities of prayer; and the presentation of arms by the soldiery to the representative of earthly Majesty as he entered the door of the church, appeared to us a strange commentary on the much vaunted principle of the sole Headship of Christ. The gaud and glitter and parade, the throng and press, the obsequiousness on one side, and the superciliousness on the other, here the man of reckless mien jostling with him of the sanctified exterior, peer and plebeian, minister and matron, vieing in their homage to the externals of royalty, were symbols of another kingdom than that which Jesus pronounced to be "*not of this world.*" We confess our early feelings of aversion to the introduction of the military on public occasions, but aversion was converted into disgust on beholding national religious solemnities desecrated by their protection. On the election of representatives of the people to the House of Commons, the soldiery are sent from the town in which the election takes place, that the choice of the people may be free, so jealous is

the *theory* of the British Constitution as to the conservation of popular liberty; when a church, priding itself as being the only true kirk of God, holds its annual assembly, the streets must be lined with soldiers, and the pennon be displayed, and the salute be given in honour of royalty, or ever the spiritual court can be legally constituted. It is a strange mixture of kingcraft and priestcraft, of feudalism and spiritualism, of state subserviency and creed submission, of dominion over faith, to the sacrifice of the liberty wherewith Christ has made his disciples free.

Nor did the internal proceedings of this Supreme Ecclesiastical Judicatory impress our minds one whit more favourably in relation to Presbyterianism, than the external demonstrations of Church and State connection. The wranglings and bickerings, alternating with adulation of royalty and prayer to God; the shoutings of theological gladiators, and the wire-drawn distinctions of advocates of ecclesiastical or civil law; here the Moderate and there the Evangelical pitted against each other in bitterest wordy strife, appeals to precedent, appeals to the *Standards*, whilst of the Bible few said ought, testified but little of the "unity of the spirit in the bond of peace," though clearly enough evincing the dangerous and demoralizing effects of ecclesiastical power, and the utter inanity of an established religion to the production of uniformity of faith.

It was in May 1815 that we first beheld this Royal-Presbyterianism, and listened to this church court vituperation; and the vivid impression of their utter contrariety to Christ and Christianity has never been effaced from our minds. The 18th of May 1843 has confirmed that impression. We mingled with the crowd on this occasion, and were careful observers of much that occurred. The procession of the Lord High Commissioner from the Palace of Holyrood to the High Church to hear sermon, and from thence to St Andrew's Church to hear debate, was a military pageant. Amidst the curvettings of horse, and the bayonets of foot soldiers, the sanction of the "Defender of the Faith" of Episcopacy was given to the yearly religious festival, and deliberative sittings of the Scottish Presbyte-

rian Church. "The bugles rang truce" for the time between the rival Establishments. Many who followed the chariot wheels of pseudo-royalty deemed it unnecessary formality to enter the church; their devoirs had been paid to the earthly monarch, and there their duty ended. It was strange mummery, those fantastically dressed pages, walking behind the military attired Commissioner to a Christian assembly, passing between rows of red coloured stockened, and red coloured coated halberdiers, preceded by mace and purse bearers, and followed by naval and military chieftains, representatives also of *Establishments*, all patronised by the same government, and amidst the strains of martial music, parading into a building dedicated to the Prince of Peace! There was not much of the spirit of Christian brotherhood, or the manifestation of Christian equality in the spectacle. Nor did the battlings of the police, with the giddy and thoughtless throng who crowded that spectacle, as they would equally have swelled the numbers at an execution, or their strivings and groanings against the occasionally needless but stern exercise of fiscal authority, betray any sense of solemnity or feeling of religion. When the show was over, the streets had speedily fewer occupants.

Numbers, however, yet lingered. The struggles and the strife which had for eight or nine years accompanied the ascendancy of the self-styled evangelical party in the Presbyterian Church, the collisions with the Civil Courts which their illegal proceedings had engendered, and the note of preparation for secession which had been sounded, in consequence of the condemnation of those proceedings by the judges of the land, naturally occasioned more than usual attention to the sayings and doings of the Assembly. Fifty minutes scarcely had elapsed from the entrance of the Commissioner, when the crowd gave way as the main doors of the building opened, and cheers were heard as there issued forth the leaders of Non-Intrusionism. Their closing act within the walls of the Assembly was much more dignified than any of their preceding ones. The Commissioner having taken his seat on the throne, Dr Welsh, the Moderator, offered up prayer, and then proceeded to read a protest

against the conduct of the judges, the legislature, and the government, in relation to the Church. Having done this, he retired from the meeting, followed by the protesters, and accompanied by numbers of ministers and elders, not members of the Assembly. The protest, as delivered, was signed by 120 ministers and 73 elders. It was a solemn and affecting sight which presented itself to the spectator, as these banded men moved onwards to the hall prepared for their "Free Assembly." In its measure it was the triumph of principle; on many it will entail sacrifices hard to bear, worldly consideration and worldly loss, the sneer of the indifferentist, and the scoff of the time-server. We wish the principle contended for had been more comprehensive and more worthy of self-sacrifice; but in all its phases we value the manifestation of moral power and honesty, and honour the consistent adherents to principle, however mistaken in their views.

Writing at the time we do, we cannot chronicle the entire proceedings of the two assemblies. Principal M'Farlane, of the University of Glasgow, was chosen Moderator of the General Assembly, and Dr Chalmers the Moderator of the other. 272 ministers have signified their adhesion to the principles of the protest, in addition to the 120 whose signatures were attached to it. The donations reported, on behalf of the building fund of the Seceding party, amount to L.104,000; the annual subscriptions, designed mainly for the support of ministers, to L.40,000,—Dr Chalmers confidently calculating, that as 300 out of the 687 associations instituted to raise money have not yet made their returns, the ultimate amount of donations will be L.150,000, and of annual subscriptions L.72,000, making the aggregate of L.220,000.

But what will be the results of the breaking forth of so many ministers from the Established Church? Primarily, we fear they will be evil, though, doubtless, ultimately they will be overruled for good. When the protesting ministers retired from the Assembly, there immediately followed the rush of a motley throng into the church. That motley group was no unapt exhibition of those who kept by or who will flock into the

legally endowed Establishment. Almost every variety of sentiment finds its representative among those who have sworn obedience to the Westminster Confession of Faith; provided a man be not too obtrusive with his heresy, he is safe. Antinomianism and latitudinarianism may shake hands, and sit securely "by the crag of the rock and the strong place." It is only when preachers speak openly in behalf of God's benevolence, or insist too carefully on the moral duties which befit the "living temple," that they are cast out of the fold. There will be, as a consequence, an increase of mammon worshippers; those who cannot afford to keep a conscience will sit at ease in the nominally Calvinistic Zion, and those who hunger after the loaves and fishes will subscribe, *slave*, and eat their fill. We know right well the aristocratic scorn and contempt with which the protesters are regarded by the succumbers to the powers which be; and this disregard of moral honesty, this ridicule of consistent adherence to principle, cannot but exercise a demoralising tendency on the parties who indulge it, as well as on the community, influenced by their pernicious example and authority. The hands of the Establishment will, for a time, probably be strengthened by the disruption, more especially if, by repealing the obnoxious Veto Act of 1834, the General Assembly can cajole the government into the unrighteous deed of endowing the recently erected churches, dividing the parishes anew, and elevating their clergymen to similar rank with the possessors of the more ancient parish churches. This, in addition to the separatist buildings, will be church-extension with a vengeance.

There will be a bidding for popularity on the part of the antagonist bodies, which cannot but lead to great personal acrimony, and tend to the vitiation of religious feeling, and the corruption of Christian principle. In the meeting called by courtesy the "*Free* Assembly," as if that Assembly could be really free which is bound hand and foot to uphold the handwriting of human ordinances, and enforce subscription to a human Confession of Faith, there has already been considerable tampering in this matter. Could the speakers be

credited, they alone are true interpreters of the mind of Christ, and recipients of the blessing of God; they only can plant churches in the land, or preach the unsearchable riches of Christ; they alone are members of God's suffering church, martyrs for truth, and persecuted for upholding the Headship of Jesus. There will require something more tangible than the affirmations of the parties themselves to prove the validity of these averments. The spirit and blessing of the Head of the Church are as confidently claimed and invoked by the *Established* sect, as by its *dis*-established separatists.

It is confidently asserted that there will be no separation after all; and, truth to say, there is much in the language employed by Dr Chalmers to justify that assertion, were it not that his inconsistencies of sentiment, his fast and loose assertions in theology and its kindred subjects, are not entitled to much consideration. In his opening address, however, as Moderator to the Protesters, he affirmed, "The Voluntaries mistake us if they claim us as Voluntaries. We hold the duty of a government to give the means of maintenance of a Gospel ministry, and that they are bound to acquit themselves as the proprietors of the Church, and not as its corrupters and tyrants. We pray that the days may arise when to the church kings will be nursing fathers and queens nursing mothers. Though we quit the Establishment, *we go out on the Establishment principle;* we quit a vitiated Establishment, but would rejoice in returning to a pure one." The cheers with which these opinions were received by the meeting, mark a hankering after state connection and state emolument, which says but little for declaimers on spiritual independence and the sole Headship of Christ, and takes away nearly all the grace of the separation. It is not the endowment of *all* Christian teachers by the state, irrespective of denominational forms and differences, which is the object desired; that is the only form in which state pay can be rendered consistent with civil equity; but even this modification of state connection Christianity repudiates. Of this approach, however, to fair dealing, Dr Chalmers and his friends are innocent. They would like probably a snug coterie of priests, invested with plenary

ecclesiastical power, irresponsible to the State, whilst upheld and supported by its coffers. The modesty of the scheme is on a par with its consonancy to the rights of the Christian people. No wonder that Voluntaryism in religion, and Liberalism in politics, were equally abjured.

Should the separation prove to be permanent, it will issue in a more rampant exhibition of Calvinism than the quietude of an Established Church can usually manifest. The efforts of its preachers will be akin to those which revivalists in America and Scotland have occasionally put forth. Not only will they be "let loose upon Argyleshire," as Dr Candlish threatens, and "trench," wherever they list, "upon a Moderate's parish," invoking disquiet and agitation therein, but they will scour the length and breadth of the land, proclaiming election to the few, and reprobation to the many, and chasing benevolence and the spirit of Christ from the heart which revels in the damnation of the millions and worships a vindictive Deity. Nor, judging from the feeling which characterized both Moderates and Evangelicals, in the condemnation of Mr Campbell, for inculcating the universality of Divine benevolence, and Mr Wright, for teaching the necessity of personal goodness, do we look for strenuous efforts from any portion of the Established clergy, in repelling the theological abominations which describe God without mercy, and man without hope.

For what purpose, then, has the isle been well nigh frightened from her propriety, meeting after meeting held, the offices of government besieged, and the law and judges of the land set for years at open defiance? To secure, not to the whole people of a parish, but to the male heads of families being communicants, the right of objection to the acceptability of the clergyman presented by the crown or other patron to the living, and vesting ultimately the decision as to his induction with the Church Court of the district. The claim, so far as it related to the people, was a Christian right, but it had been abandoned for the reception of State patronage. Government could not be expected to give state money, and annex no conditions to its reception. If the con-

ditions were deemed incompatible with Christian freedom, the course was clear—renounce the bribe and enjoy your liberty. The claim of right should have been prosecuted too in a constitutional manner. The very men who preferred it had been inducted after the fashion they denounced as unchristian. When awakened to a sense of its antichristian character, they should have petitioned and remonstrated again and again, till, through conviction of the justice of their statements, legislation was applied to the correction of the denounced evil. Instead of this, they themselves usurped the legislative functions, deprived by veto patrons of their vested rights, altered the division of parishes, deposed those who upheld the law and demurred to their power, and played all the tricks which sacerdotal tyranny has been so celebrated for indulging. It was, in truth, a bold, though not novel attempt, to set the Church above the State, and make the people the agents in the self-aggrandisement of the clergy. But the State was not to be entrapped into political suicide, nor would patrons renounce the pelf. Dr Candlish may declaim about "vital and essential principles," and call on the people to maintain them; but they resolve themselves, as does the whole struggle, into the exaltation of clerical power, and the prostration of the masses to its behests.

But the end is not yet; and notwithstanding proximate evils, we look to the future with hope and confidence. Anything is preferable to the stagnation of an Established Church. The fact of the secession from a State Church of some hundreds of her ministers, will not always be regarded in the aspect of non-intrusionism. Men will learn from it that an Established Church is not immaculate, and that perfection is not a necessary attribute of a State religion. They may thence begin to suspect, that as the enjoyment of Christian freedom is incompatible with State endowments and civil patronage, Christian purity and truth may not infallibly be bound up in act of Parliament Christianity, or Confession of Faith doctrine. The Bible will then come to be more valued than the *standards*, and the word of God will have free course and be glorified.

Earnestness in religion will be productive of good,

even though, in the first instance, it may be mistakenly directed. The excitement of thought and feeling cannot fail of eventuating inquiry, and inquiry is the harbinger of knowledge, and knowledge is the handmaid of truth. Harangues on liberty cannot be listened to frequently without aspirations being excited for its practical enjoyment; and men may not always blindly follow their leaders, but strive to realize the blessing they were promised.

Additional pecuniary burdens, whether imposed in the shape of legal endowments, or exacted by momentary enthusiasm, will not long be borne willingly, unless there be correspondent privilege from the sacrifice; and taxation without representation, whether in Church or State, will be scouted as injustice.

The existence of two Popes claiming the allegiance of the religious world, and exacting the homage of the faithful, was one of the causes which led men to question the infallibility of the Catholic Church. Two General Assemblies, each claiming to know the mind of the Spirit, and announcing themselves as the real Church of Scotland, may open men's eyes to the errors of Calvinistic Presbyterianism.

Let those who take the Bible, interpreted by right reason, as their directory of faith and worship, but do their duty at all times and in all seasons, and despite the lo here! or lo there! of ecclesiastical tyranny or religious fanaticism, the pure and undefiled religion of the Saviour will triumph over spiritual domination on the one hand, and stall-fed, or State patronized divinity, on the other. "One is your Father even God, one is your Master even Christ, and all ye are brethren."

Up to May 25, the *parish* ministers who have left the Establishment appear to be 214, leaving 733 within its pale; ministers of chapels of ease and newly erected parishes, 144, leaving 102 attached to the Church; clergymen who are professors, 3; assistants and successors, 14; ordained assistants, missionaries, and others having no cure, 211; total seceding ministers, 395; and of ministers still with the Establishment, 835.

MONTHLY RECORD.

June 1. 1843.

(*Notice of Dr Blake continued from p.* 240.)

That I err not in my estimate of the public virtues of Dr Blake, I feel ; but I cannot refrain from quoting the authority of one who has himself lived long, and has been one of the distinguished of mankind—the Rev. Sydney Smith, who, in a letter addressed to our lamented friend, a short period before his death, remarks—" It is a pleasure to me to see how sorry every body is for your illness, because I see in that sorrow the effects which a long life of urbanity, justice, and political honesty produces upon mankind, even upon those who are completely opposed to you in principles of government and religion, but who respect your motives, though they may dissent from your opinions."—To one part only of Dr Blake's life shall I particularly allude, because it evidences strongly the benevolence of his mind, the continual striving to do good to others—I refer to his efforts, crowned with how noble a success, in behalf of the Hospital. This was the child of his creation. He gave it life, he sustained it in its infancy ; he watched over its ripening youth, its growing vigour, and rejoiced in its maturity, as a father would rejoice in the well-being and success of his only child. To originate it, was his peculiar and solitary act ; and as the first thought of it was his, so was almost the latest thought of his life bestowed upon it, with a wish how heartfelt, and a prayer how fervent, for its advancing usefulness, its continued and increasing success. It stands a noble monument of what *one* man may do for the well-being of his fellows. It stands an example of *his* benevolence, and not less of the munificence of this town and county, telling how riches may be usefully applied, and showing how riches *have been* nobly used by those who deserve and own them, not looking upon them as given for mere selfish gratification, but as a trust from God for the good of man.

In reference to the political and social relations of Dr Blake, my testimony can add but little weight to the " cloud of witnesses" who have beheld his kindness, his consistency, his courtesy, and calm forbearance. " In the town of Taunton," writes one of his oldest friends and brother magistrates, " his loss will be irreparable ; where, by the suavity of his manners and the known integrity of his character,

he was enabled to keep people and parties together, which no one else will have the power of doing." Too true it is, that none can supply *his* place; but yet, my friends, may not his bright example, and respect for his memory, win us to continued imitation of his forbearing, generous, and conciliating conduct. Thus, "he, being dead," may still speak to us, and calmly, as of old, may we hear him advising mildness, and urging to peace. May his example stimulate us, one and all, to do as he did; and even in the strife of party, and in the heat of political excitement, may we seek to sustain the reputation which our town has so long and so proudly enjoyed—that of never allowing political feeling to stifle the kindlier affections of our nature, or to lessen the charities and courtesies of life,—never permitting the demon of intolerance to rule our minds and sever friendship because of opinion; but allowing to all, the right of individual thought—the exercise of independent opinion, freely and in sincerity conceding honesty of intention, and purity of motive to all, of every party, whether in politics or religion! And thus will the influence of the honoured dead still live, restraining intemperance, alike of conduct and expression, and calming the heat of party passion, into kindly and Christian peace. My friends, I speak in the sincerity of my soul, though in speaking thus I feel that I partially condemn myself. Freely do I own that the gentle mildness, yet the firm consistency, of my revered friend's character, has operated powerfully in changing the natural vehemence of an ardent temperament; but it is a confession I have pride in making. To all, of whatever views, who deem that firmness of purpose and decision of character are incompatible with suavity of manners, and mildness, alike of language and demeanour, I would say—study the life and note the influence of our departed friend. He was as decided in his views as any man; his firmness was unsurpassed; his consistency was undeviating; he feared not to avow his opinions, whatever they might be, and he lived in times when the avowal of opinion required nerve of no ordinary kind; times which, I should hope, for the honour of our common country, never may return, for they cast a stigma on our nature; yet Dr Blake never shrunk from identifying himself with the persecuted, alike in politics and religion. But, though he sustained his sentiments with the firmness of a man, it was with the urbanity of a gentleman, and the bold conciliation of a Christian.

In his social and domestic relations our departed friend was exemplary, as he was universally beloved. Well has a friend who knew him for fifty years, the Rev. J. Kentish,

described the virtues of our departed friend. "To the wide circle of his neighbours, and friends, and relatives, he has left the memory of a most useful life, regulated by the best principles, directed to the best ends. His eminent value as a public man, was combined with admirable kindness in domestic and private society. At once estimable and amiable, he united in a degree, which, I have not often seen, fortitude and conciliation, firmness of purpose, with gentle and winning manners."

I have not spoken of the intellectual qualities of Dr Blake. They were of a high order, his moral pre-eminence threw them into the shade. Highly educated, and with a store of knowledge continually added to during a long and observant life, mixing much in society, and enjoying the friendship of many whose names rank high in literature and science, and in the political world, and naturally fond of reading, Dr Blake could not fail of being what he was—an agreeable and interesting companion, capable of sustaining conversation upon the various topics, whether grave or gay, which men of education and refinement are in the habit of discussing. His opinion was not readily obtained, but when given, it was clear and to the point. He had the precision of the logician, and the intelligence of the scholar. His manners I have partially described. He was simplicity itself. There was the ease of the man of breeding, who had habitually and from early life associated with men of the same stamp. There was the politeness, rather of the old school—and a good school. Dr Blake, in a word, was a Christian gentleman, the highest eulogium that one man can pass upon another.

I have spoken of our revered friend's political sentiments, and, I should hope, in the spirit he would have wished. Standing where I am, I cannot overlook the religious views of Dr Blake. From personal conviction, and hereditary influence, he was a Protestant Dissenter. From lengthened and thoughtful study of the Scriptures, he was in his doctrinal views strictly a Christian Unitarian. In the true and only proper sense of this mis-used word, I affirm that our friend was pre-eminently a Christian. If *he* were not, I know not the man who is. If he is without the pale of salvation, woe to the world at large, whatever be the world's creed. Heaven is surely *his* rest, *else where do good men go?* Dr Blake was from careful and sincere conviction, then, a Christian Unitarian. He owned the faith which a Lardner held,—the faith of England's proudest names, of Milton, Locke, and Newton,—the faith of Priestley and of Price, of Belsham, Carpenter, and Channing.

Firmly and consistently he held this faith. He cherished it in his life, and it was his *hope* and *consolation* in the hour of death. Need I say that it is an unpopular, unfashionable and persecuted faith? Yet he held to it notwithstanding, and only pitied the mind of that man who, holding such a faith, fears to avow it, and dares not identify himself at all times with it. Perhaps upon no subject, I speak of what I personally know, did Dr Blake feel more strongly than in reference to the too common practice from fear, or interest, or fashion, of individuals holding Unitarian views habitually frequenting the worship of churches whose doctrines are opposed to the real convictions of their minds. "No man," as he frequently said, "was ever less respected or esteemed by the truly wise and good, of whatever social rank or religious communion, for identifying himself with those whose opinions were his own, rather than with those from whom, except in outward conformity, he wholly differed."

Dr Blake's devotional feelings, like every other feeling of his nature, were under the controul of a disciplined mind. He was not wont to *shew* feeling much, but he had deep feelings of piety and trust towards the One God and Father of all. "The will of the Lord be done" was the prevailing sentiment, and on the mercy and goodness of the Almighty he relied, with the confidence of one whose belief was firm in the doctrines and precepts of the Gospel of Jesus. Such were his views and feelings in his last illness, when, from the first, he felt that his days upon the earth were numbered—that his labours of life were ended, and he was about to go to that rest of God where other duties and a wider scene would open to him, and in which the reward of a holy life would be given, when welcomed to the mansions of the blessed the voice of Jesus would be heard proclaiming, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Blessing, and being blessed, he lived—in calm and heavenly resignation he breathed his last, for "all was peace within." My friends, let his example stimulate to holiness of mind and life—would *we* die as *he* died, we must learn to live as he lived.

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SLIGHT SKETCHES OF SCRIPTURE SCENES AND CHARACTERS.

(*Continued from p.* 100.)

NO. V.—MARTHA.

DOTH thy sister envy the enjoyment that she cannot share, that she should thus break in upon that sacred hour, and even venture to call on the authority of the Great Teacher himself, to interfere, and to forbid the devout attention which his words excite? No, that heart was not capable of envy, else it would not have merited the friendship and esteem of him who pronounced a woe on the jealous pride which would neither itself accept the heavenly boon of knowledge, nor suffer others to partake of it. No, that heart was not envious, but it was not yet sufficiently raised above the things of sense, to perceive how valueless they are, when they come in competition with those which are unseen and spiritual; and how, when the mind cannot lawfully embrace both, it will nobly spurn the dross of earth for the substantial gold of heaven. She sought, vainly sought, to combine both. She loved Jesus, and she reverenced his wisdom; she, too, would lay it up in her heart as the teaching of the Son of God, the Saviour of the world. But she did not understand him fully; and in the very greatness of her reverence, she erred in its manifestations, and would have honoured him with the things that are dear to the world, instead of with such as are dear to God. She loved her sister, and we know how she shared her sorrows; but a restless spirit, dissatisfied with itself, is dissatisfied with

others also, and seeks to throw the blame on something beyond itself. Notwithstanding Martha's fault, her nature must yet have been too noble to have its wants filled by the importunate and perplexing cares which she called up around her; but, instead of simply seeking to free herself from their weight, she would find the remedy in entangling others in the same. Probably she, too, *wished* to hear the instructions of her Lord; and might fancy that if Mary were but busied likewise, her own task might be the sooner ended. We are warranted, however, in affirming that it would not be so; that her self-imposed occupation was needless, and out of place; and she would but have increased the evil, by depriving her sister of the leisure which she had earned.

It was not indolence, or selfishness, or want of sisterly affection, that allowed Mary to sit thus calmly at the feet of divine wisdom. Had she left any duty, however homely, unfulfilled, anxious care must still have been in her bosom, and have prevented her mind from profiting by the holy lessons which were addressed to it. It is not those who neglect *home* duties under the plea of attending the ordinances of God's house, who can most relish communion with Him. If a man *serve* not his brother whom he sees, he will not rightly serve the God whom he sees not. If a Martha be "cumbered," she has herself to blame for giving to the day or the hour more than its due share of earthly toil. But alas! for those who not only cumber *themselves* in the strife and turmoil after perishing riches; who not only beguile others into the same vain, unsatisfying chase, but deprive their brethren of *their* freedom, of *their* leisure for better things, by compelling them to minister to the vanity, the thoughtless ease and pleasure, the unreasonable desires, ay, and well if it be not to the *crimes* of their fellow mortals. Woe unto them, the tyrants and oppressors of the earth, who forge the chains of slavery for the minds as well as the bodies of men; who bow them to the dust by toil; bind heavy burdens on their backs, and when humanity cries out in their behalf, refuse to touch them, even with one of their fingers; but would rather, like the rash and evil-

advised Rehoboam, wilfully add to the grievous yoke which their fathers, perhaps ignorantly, imposed! Woe unto them who take away the key of knowledge, and while they assume to themselves the proud exclusive privilege of entrance into the kingdom of their common God and Father, seek to hinder those who would enter also, because they travel not by *their* path; forbidding them to hold free communion with the Eternal Spirit who fills *all* things; and by that very act are themselves excluded from the inner courts, the sanctuary of His love!

Compared with the sin of such, thy fault, O Martha, of too officious zeal, was light indeed! And hark! how mildly falls the word of reproof and admonition from those gracious lips, which, yet in tones of stern severity, could rebuke the pride, oppression, and hypocrisy of the self-assuming separatist; tear off his flimsy veil of outward righteousness, and, like the bold prophet of old, denounce its specious seeming as filthy rags—the adorning of a loathsome tomb—the false and impious counterfeit of a purity it never knew—the semblance of the sacred attributes of celestial virtue, borrowed to cover the reality of vice.

But now how tenderly does that voice appeal to Martha's own sense of right and justice, and lead her to see that she had been her own self-tormentor, and that she had, to her own loss, heaped upon herself unnecessary cares. "Martha! Martha! Thou art anxious and troubled about many things."

"Thy mind is tossed to and fro, and distracted by conflicting claims which thou canst not reconcile; and even as one simple dish had sufficed instead of all this varied preparation, so there is one thing only in the multitude of thy thoughts within thee, which it is of real necessity that thou shouldst entertain. Thy sister has selected and embraced that one essential good, seek not to deprive her of it."

And why should not, why cannot Martha also stay to hear? Can it be that she values more than the "bread from heaven," the meat which perisheth? More than the "rivers of living water," the streams that quench but for a moment the thirsty lip? No! Whence, then,

the difference between the two sisters? Is not Mary's mind at leisure and composed, because it is self-governed, whilst Martha's is restless and dissatisfied, for want of the same strict controul? By nature, perhaps, of a temperament sooner excited—a spirit more easily perturbed, and under less careful regulation, she does not sufficiently watch her emotions to guide their flow in the right direction, and, therefore, often fails of the good at which they seem to point. She wants to do well, but cannot accomplish it. She cannot so justly as Mary, apportion her times and her duties; her thoughts and employments are disarranged; she is often active in the wrong place; sometimes speaks when she would do better to hearken; her cares are begun or carried on when they should be ended. She loves wisdom, but cannot always find leisure to be wise. She reverences goodness, and in the person of Jesus she beholds it only second to its supreme source; and she, too, would testify her gratitude for the peculiar regard by which he distinguished her family. But she has not yet fully comprehended his character, and therefore does not yet understand how best to honour it. *Her* mind does not yet completely realize how entirely independent of all outward circumstances *his* can be, when a higher necessity requires—how few and moderate his desires—how simple at all times his tastes and habits—and how completely he can make it "his meat and his drink" to do the will of his Heavenly Father. Could she have entered fully into this, and had she remembered how few and precious were the moments he could thus spare from his public work, for intercourse so sacred and confidential, she would have entered with more delicacy and tact into his feeling; and even whilst in the fulness of her heart, she brought forth of the choicest which she had, to do honour to her guest, she would have made short and quiet preparation suffice, and not have wasted the flying minutes in seeking for superfluities to set before him, who had reproved the all-engrossing thought of "what shall we eat, and what shall we drink; and wherewithal shall we be clothed?" She would not have run the risk of appearing to gratify her own vanity and self-importance, or of wounding the

feelings of a sister whom she dearly loved, but who had more wisely thought and acted.

And here let none think that we would speak or deem harshly of Martha—of that distinguished woman whose dwelling the Saviour so often honoured with his presence—whose soul with his friendship, together with the other members of the family whom "Jesus loved. It was no small measure of respect and affection, no slight conviction of his authority, no light degree of moral courage that was required, to receive and hospitably entertain, almost beneath the walls of Jerusalem, the hated Galilean teacher—him whom the rulers of her people scorned and rejected, on whom they sought every opportunity to fix the brand of a malefactor, and to inflict the death of a traitor. We have evidence, too, that his word *did* at length sink deeply into her heart, as the one thing needed in life and in death, that she, no less than Mary, held him as "the resurrection and the life," the anointed Son of God. But all this is quite consistent with her character, not being as yet free from defects which called for notice. Had it been so, had she needed *no* rebuke, *no* warning voice, Jesus would not have uttered it, mild as its accents might be. From lips so revered, we may be assured it would not, did not fail of its effects.

He knows that it is for him she is so busied, but his spirit is too truthful to commend where there is error. He knows that it is him that she would honour, and therefore he would not harshly reject her services. He who would deem himself sufficiently honoured by "a cup of cold water given in the name of a disciple," will not too strictly condemn one, who receiving him "in the name of a prophet," and joyfully acknowledging his heavenly credentials, yet errs through the very excess of her affections.

Yes, even when his followers now in their mistaken zeal, would seek to honour him with that peculiar worship and adoration which should be reserved for the High and Holy One that inhabiteth eternity, and who sent him forth from the bosom of his inscrutable wisdom, to claim that service, not for himself, the meek and lowly messenger, but for the former and Father of the

spirits of all flesh—he, while he firmly refuses to take to himself the attributes of the only good,* will yet look with indulgent pity on the frailty which has thus *ignorantly* given to the creature the glory due to the Creator. Whilst he rejects the wrongly directed prayer, he will, in his Father's name, receive the worshipper, and lead him to the foot of One who is "greater than He."

Could he then look with anger, or any feeling but sorrow, on the needless anxiety and vexation of spirit, caused by the misdirected effort to minister to his comfort upon earth? He would not churlishly and ungratefully repel the hand that thus ministered unto him; but he would guide it to more real and important services; he would set it free for higher duties than that of furnishing only the meat and drink that perisheth, and bid it aid his cause by doing with him the Father's will and work.

Is it for us, frail and erring as we are, to censure with severity, where he, the sinless One, rebuked with tenderness? No, rather let us pause and reflect, and apply the lesson to our hearts!

Alas, poor Martha! we are all ready to exclaim, how couldst thou thus forego thy highest interest, thy purest pleasure! We think that, had *we* been in Martha's place—had the Saviour of the world been *our* guest, we should have valued the privilege too dearly to have lost a single word of his precious converse, or to have given a single thought, even on his account, to the mere passing accidents of daily life, the trifling cares of outward accommodations and enjoyment. But are we quite sure that with equal, if not superior advantages, we never similarly transgress? On the contrary, how many of Martha's sisters, whilst possessing possibly the *wish* to excel, do, even more than her, mistake their duties, and in their very over-anxiety and eagerness, defeat their own purposes; for want of calm and patient reflection, suffer their zeal to go beyond its lawful object, seek to combine impossibilities, to make contradictory things agree—the love of the world with the love of God—the fondness for pleasure and dis-

* Mark x. 17, 18; Luke xviii. 18, 19.

play with the desire for mental and spiritual improvement; and through neglect of a due regulation of their thoughts, and of a methodical appointment of their time, and of performing each work in its proper season, cause one occupation to tread on the heels of another, till all is involved in inextricable confusion. Such are "ever learning, but never coming to the knowledge of the truth," ever seeking, yet never finding, opportunity to practise according to its precepts. Dissatisfaction with themselves leads to an irritability of temper, which causes them unreasonably to complain of others, and to lay on them the blame which rests with their own injudicious, ill-directed, and therefore unsuccessful efforts after good.

Alas, my Christian sisters! would it not be well that, instead of too severely blaming one who had not *always*, like us, the privilege of spiritual companionship with Jesus, but who, grown to maturity ere the full day-star of righteousness had arisen upon the world, would it not be well that each of us should look into her own heart, to see whether the over-anxious spirit of a Martha be not there? Whether, whilst the voice of the divine instructor is sounding in our ears, and we confess that its accents are dear to our souls, we do not suffer the cares of the world, and the hurry of its business, and the fascination of its pleasures, to drive away those better thoughts; and even whilst conscience bids us seek the kingdom of God and His righteousness, we find not the time to do it as we would? Oh, let us strive to imitate the virtues, and avoid the faults of this primitive disciple of our Lord. Let us cherish her affectionate reverence for his character, but beware that we also err not in the manifestation of it, or fancy that we can serve him by any conduct, or the indulgence of any spirit, inconsistent with his own. Let us receive him into our hearts, as she received him into her house, and, when there, entertain him with due honour, not by ministering to our own foolish vanity, or fondness for unnecessary ill-timed display; not by a mere outward service of form or compulsion, but by the inward homage of the spirit—by learning of and *with* him to *do* the will of the Father Supreme. Let us not think that we can give

any real glory unto Jesus, by putting him in the stead of, or elevating him to an equality with, that Being whom he came to glorify and obey, whose purest, lowliest worshipper he was, and thus confound the proper reverence due to each. But let us devoutly listen to him as the surest oracle of truth, the sacred depositary of the Father's counsels. In place of having merely his *name* perpetually on our lips, let us have his image ever in our hearts, forming them to an ever-growing likeness to their faultless model, stamping on them the impress of One yet holier and loftier—the awful brightness of whose perfections is too resplendent for the eye of man in his mortal state, till reflected with softened light in the gracious countenance of that well-beloved Son,* who alone, of all earth's children, might approach "unblamed"† and undazzled the Fountain of Unveiled Truth.

Through him we also have access to the Father. Let us, with Mary, use our privilege, cast off every hindrance from within and from without—worldly fashions, vain customs, rooted prejudice, or evil habit long indulged; and let us not, through our own folly, be "cumbered" in serving a Master, "whose yoke is easy, and whose burden is light." Let *us* not dare to lay on others the blame of our own transgressions. And whilst we take heed that we err not with Martha, let us remember that it is not for us to condemn her. A greater than we hath spoken—let us keep silence and listen to his word.

Martha! Martha! Why art thou troubled thus? Why dost thou weary thyself in vain, and suffer thy mind to be harassed by anxious, trifling cares, unworthy of thee? In thy sincere but mistaken endeavour to show fitting respect unto thy Lord, of what sacred pleasure art thou depriving thine own heart, leaving thyself no leisure to attend to the word which the Father hath given me to speak. I know that thy spirit longs to drink of the pure fountains of salvation, welling up from

* See John i. 14; Heb. i. 2.

† "Where shall I seek Thy presence? How unblamed
Invoke Thy dread perfection?"

Mrs Barbauld.

the depths of his exhaustless mercy, into the river of an endless life; and thou art wearying thyself in a dry and barren land where no water is. Thou art seeking, for my sake, to heap thy table with superfluities, as if thou indeed thoughtest that I had come forth into the world only to eat and drink, and make merry with my friends. These things may not indeed be dispensed with altogether; they are necessary to the support and refreshment of this frail tabernacle of flesh, ere it be reared anew by the Almighty Architect on the pillars of immortality. But I and thou, and all, have higher, holier duties to perform. Have I been so long with thee, and yet hast thou not known me, Martha? Not yet understood how poor and valueless to me are the costliest luxuries that earth can give, when put in competition with the heavenly food of which my Father hath made me the dispenser? Oh! if thou knewest me fully, thou wouldst leave this "care of tables" on my account to those who deem of nothing nobler than the things which perish in the using. Knowest thou not, that to me the humblest, coarsest fare, offered in sincerity of heart by such as thee, is far more acceptable than the ostentatious feasts to which I am bidden by the proud Pharisee, who, at the same time, scornfully neglects the common offices of friendly usage, and in the wilful blindness of his heart, thinks that he needs not the repentance which I came to preach?

O, Martha! lay aside thy many cares,—come unto me, thou weary spirit, and be at rest. Learn at length that few and simple are the wants of the Son of Man, thy friend and guest; who came, not as his accusers falsely assert, eating and drinking, and a wine-bibber—using the gifts of God for riot and excess—but to do the will and finish the work of Him who created all things.

My days are few and numbered on the earth; nor thou nor I may waste the short and precious moments that remain. There is one thing more important far than all this anxiety for mere outward good, one thing alone truly worthy the care of a being destined by its Maker to rise to immortality, even to seek communion with Him, to attain a knowledge of His perfections, and a conformity to His will; that communion, that know-

ledge, I am ready to impart to thee. To the First-born Son of Omniscient Goodness it hath been vouchsafed; his office and his privilege it is to share it with his brethren and his sisters, and to make them "sons and daughters of the Lord Almighty."

Come, take thy place with Mary, and thou soon shalt find with her the blessed exchange which thou hast made. Here mayest thou satisfy all the longing desires of thy soul after truth, and purity, and happiness. Here, where *she* tastes the joy of which no one can deprive her, shalt thou also fill the large capacities of thy nature with the contemplation of Him who dwells in the Infinite Glory, and yet deigns to reveal himself to the spirit of man, whilst shut up within the narrow bounds of sense. Good, indeed, is everything which my Father's hand has made; good, as when in the hour of creation he pronounced it blessed,—and with grateful, joyous heart, let His creatures use His gifts. But, oh! let them still remember that their better life is not sustained by outward things—not by the costly robe, however finely wrought, nor by the delicious feast, however daintily prepared. No; there is a noble principle within, which must subsist on food adapted to sublimer growth, even on the exhaustless supplies of truth and wisdom, ever flowing from the source of Good Supreme. Yes; that alone is truly and everlastingly worthy to engage the attention of His reasoning and accountable offspring—of creatures destined for an eternity of progress, that shall conduct them to the immortality they seek.

That one essential good thy sister hath secured. Be it thine also! MIRIAM.

To the Editor of the Christian Pioneer.

SIR, *March* 29. 1843.

I have often, as no doubt have many more of your readers, pondered over the pages of Ecclesiastes, and still they seemed mysterious as ever. No commentary I have yet read has satisfactorily explained their pecu-

liarity; and the sermons I have heard or read that have been based on any text from them have been still less so. The State Church, to which I until recently belonged, regards the book as the work of a writer inspired by the Holy Ghost; but some of the later observations appear to contradict those made in the earlier chapters. Many of the precepts are of a worldly, and more of a selfish character,—an unprejudiced reader can hardly suppose such to have been the promptings of the Spirit of God.

Availing myself of Mr Wellbeloved's translation and notes (for I am not even a Latin scholar, much less a critic), and whatever information the Bible affords respecting the mind and life of Solomon, I resolved to do by this book as I had before done by others whose general purport I could not understand; that is, after frequent readings and long meditation, to try if, by paraphrasing the whole, I could better comprehend the writer's thoughts and views. After doing this, I cannot but conclude that Ecclesiastes represents the views of life, and the sentiments of a clever voluptuary, who had a conception of One Great Being, Creator and Judge, but not always a strictly impartial Judge (see chap. v. 19, 20), of all men. The author has a slight glimmering of the soul's immortality, or, perhaps, a faint doubt merely, that it does not perish with the body. His search is after happiness, as a fixed and permanent state of human life; this search he pursues through every pleasure likely to charm a selfish, powerful, and luxurious character. He never tries the pleasures of benevolence, of domestic life, of extended usefulness, but remains in solitary state, his heart closed to human sympathy, using his fellow-creatures only as ministers to his intense self-love and self-esteem. Even when his lamentations become less exclusively poured forth over his own disappointments, his advice and his remarks still show this high self-appreciation and scarcely concealed contempt for the human race in general. He recommends performance of prescribed duties, from the low motive of avoiding punishment from God for breaking his laws; the blessings he enjoys call forth no word of love or thankfulness to the bounteous Giver, no expression of

sympathy or brotherhood with his less favoured fellow-creatures. No wonder, therefore, such a man utters the mournful, reiterated exclamation, "All is vanity, and a feeding on the wind."

Should you, Sir, deem the inclosed worthy a place in your pages, I shall have great pleasure in forwarding the remainder. I remain, yours, &c. J. B.

Ecclesiastes, Chap. I.—Founded on Wellbeloved's Translation.

All things are unsatisfactory. Happiness is no where to be found. Man labours, yet reaps no enduring benefit from any labour he performs. A generation is born, but another generation dies to give them a place on the earth, which alone remains for ever; while the human race perpetually is changed. The sun daily rises and sets; it seems wearily to long for its evening rest beneath the earth, from whence it arose in the morning. The wind is never at rest; from north to south it is perpetually turning about. All rivers flow into the sea, yet can they never fill its shores; for from this sea is their source, to it they again return, in never-ending succession. Nature seems wearied, past description, with the same constantly recurring efforts; yet is not the curiosity of her observers satisfied, although nothing is different, nothing is new, all remains as in past ages; no record of uncommon variations in natural occurrences remain to us from those who were before us, nor shall future ages have such to observe. I applied myself to study nature (a weary problem, into which God allows man to pry in vain); I have studied all operations of nature under the vast tent of heaven; I find no happiness, no satisfaction, I cannot solve her mysteries; much as is a bent tree, it cannot be made straight—much is wanting, which, not knowing, I cannot account for. I then said to myself, I have studied much, and am wiser than any man; the time thus spent was folly and madness, for much wisdom is but increase of vexation: this is not happiness.

Wearied and unsatisfied with vainly endeavouring to comprehend the operations of nature, I said, I will now

try if happiness may be found in the enjoyments of sense. This trial, too, proved vain, for I found mirth was but madness, joy but transient. I sought the social feast, the wine cup; I sought to know if thus a man might pass his life in happiness: I built palaces; I planted vineyards, orchards, gardens, and made fountains and tanks under their cool shades: I purchased numerous slaves, to gratify my pride by their services: I had more flocks and herds, more riches, than my predecessors: I also retained my superiority in knowledge; I had music at my feasts, and my palaces were filled with the beauties of the east; my pride gratified by being greater than any before me, I indulged in every pleasure without reserve. My wisdom and my labour had procured the means; I thought I had right to enjoy life, and I did enjoy it—but satiety told me this was not happiness.

I then turned to the study of mankind, their wisdom, folly, wickedness (let no man think that he discovers more than I, the king, have done); I saw that wisdom was light, folly was darkness, that the eyes of the wise only can see; yet I saw that casualities and death are equally the lot of the wise and fool. I said, if this be so, what good does my wisdom procure me? not happiness, not even lasting fame; both I and the fool shall die, and cease alike to be remembered; and I turned in disgust from life and its vain toils; for I must leave all —riches, power, splendour, to my successor; be he wise, or be he fool, his power over the fruits of my cares, my vast possessions, will be as great as was mine. Is this happiness? asked my heart in despair. Is it happiness to employ my wisdom and science, with success, in procuring the means of enjoyment, yet be compelled to quit all for a man who has spent no care upon them? Is not this great evil?

A man employs his whole thoughts in contriving the means of future pleasure, he for this denies himself present gratifications—this is not happiness. It is better to enjoy the means he now possesses, than to delay them to uncertain futurity. This I know, I have tried this, for God gives the means of pleasure and wisdom to employ them to the good in his sight, to his favoured ones;

but he uses the wicked as collectors of wealth only for these favoured ones.

Since, therefore, pain and pleasure, joy and grief, labour and rest, life and death, continually succeed each other; since all is transitory, what advantage has he who labours? He cannot retain the fruit of his toil; yet this toil is man's appointed task: but even this toil, this care, this vicissitude, is less painful than unvarying monotony, for God has made man to look with hope, as well as anxiety, into the future; but God has hidden his own ways from man's knowledge. Since, therefore, no one knows the future, those whom God has gifted with wisdom will partake present delights. The works of God are everlasting and perfect; he shows that his will is unchangeable, by causing events to recur in an unchanging course, in a circle; and thus leads men to fear his power.

I saw wickedness pervert judgment, and I said, God will judge between the oppressor and the oppressed, at his own appointed time. I said, concerning mankind, God designs, by death, to convince man that he is but an animal, for he dies as do the beasts—this is not happiness. The bodies of both men and beasts go to one place, return alike to dust; but the life of man, the breath that was in him, does not this ascend to the Great Giver of life, while the life of the beast returns to the earth he fed upon? Therefore a wise man will not defer present pleasures to the uncertain future; he cannot return from the grave, to witness or partake the enjoyments of his successors.

I saw the powerful oppressor and the unprotected oppressed ones, and I said, the quiet dead are better than the troubled living; but better than the dead are those not born into this world of care. I saw men anxious, and toiling, not for their own gratification, but to make others envy their wealth; I said, this is not happiness. I saw also the sluggard, wasting away with want; I saw that a little, with quiet, was better than profusion, with its attendant cares. I saw a man vainly seek for happiness, by accumulating riches, but who had no loved one with whom to enjoy them: his weary toil was not happiness.

A young man who is wise may become a ruler; but a ruler, who is old, and will not be advised, may lose his kingdom: yet the wiser man who obtains it must also die, and succeeding generations will even forget that he has reigned; his fame is as a passing gale—his is not happiness.

When one goes into God's temple, he will be accepted, not for his eloquent prayers, but for his humble obedience: he is but earth; God is Lord of the heavens. As a busy man's dreams are full of his employments, so are a foolish man's prayers full of himself. If thou vowest, perform thy vow, dare not to trifle with thy Maker. Thou wert not compelled to vow, thou hast, therefore, no excuse if thou do not perform it. Neither the eloquent man nor the visionary find happiness in their words or imagination; it is better to fear God in humble, silent reverence.

If thou seest oppression and injustice among men, let it not surprise thee; God also sees and will judge; he gave his earth to all men, and those who rob others of their inheritance shall find pain, not happiness, will be their reward (they may call their rapacious gains their own, but they can eat but for one, can enjoy but for one); the thoughts how to keep these acquisitions shall break their rest: even should the oppressor leave the fruits of his wrong dealing to his sons, himself must die, must quit what he strove unjustly to obtain; his ill-got wealth has only increased his anxieties.

Wise men enjoy the good which they possess, while life is permitted to them; these do not look back on long days of care, but on days of pleasure. There is great evil in a man's having all that makes life pleasant, and not having the heart to enjoy these blessings; this is misery, not happiness: even if he die aged, leaving numerous descendants, if his long life has been cheerless, and he knows that no splendid funeral, no train of mourners, shall honour his remains; no tumulus, or sepulchral inscription shall tell that he has lived, an untimely birth is happier than such a man, for it has never known disappointment.

Men take, daily, much trouble to gratify their appetites, but the appetite, though satisfied, returns again;

in this the wise and the fool are equal, yet is he happier who sees a well-spread table, than the hungry who feasts only on imaginary dainties. Still food, however rich, luxurious, or plentiful it may be, is not happiness.

Where is the man renowned of old for his might? Death, a stronger than he, has overcome him; this is not happiness. What lasting advantage has any man? Even his life is as a shadow; he knows not how soon his memory, like himself, may fade from the earth.

(End of Chapter fifth.)

UNITARIAN TESTIMONY TO THE UNRIVALLED EXCELLENCE OF THE CHARACTER OF JESUS CHRIST.

(*To the Editor of the Christian Pioneer.*)

Sir,—The following are some testimonies borne to the exalted and unrivalled character of Jesus Christ, by Christian writers of the Rational or Unitarian school. If I had the requisite time and opportunity, the number of them could have easily been increased, as you may know; but these will suffice for the argument on which I have been engaged. I will not, in this paper, enlarge on the remark already made, that these views of the character of Christ naturally arise out of, and are more congenial to, the moral than the metaphysical aspect of Christianity; in other words, to Unitarian, preferably to Orthodox Christianity.—Cristophilus.

The first testimony which I quote, is from a writer who was no theologian, and therefore had no controversial or party object in view. It is so much the better for this, because it shows the impression which the biography of Jesus is calculated to make upon a mind free from theological prejudice; and looking at the subject simply in a historical point of view. Of course, the author is a Rationalist in his religion, though not in a sectarian sense. My extract is from a short sketch of "The History of the Church," by a French savant

(Charles Villers), appended to his "Essay on the Spirit and Influence of the Reformation of Luther," which work obtained the prize on the question proposed in 1802, by the National Institute of France.

"In the midst of this people (the Jews), and under these circumstances (the existing state of the world), Jesus appeared. He preached with the tranquil majesty of a mind invested with a superior mission, of one who had no other business on earth but that of establishing truth, piety, and love, in the world. Serious and circumspect in his actions; ingenious, simple, and sublime in his discourses; calm, transparent, and profound as the ether of heaven. Supremely mild and benevolent, a holy zeal against impiety and vice, especially under the form of hypocrisy, could alone move him with passion, even for a moment."

"Thus is Jesus described to us by his four historians. If he was not such, undoubtedly we must admire the genius of those who imagined so fine a picture, and still more, the chance by which the same picture presented itself exactly to four persons, who shew no appearance of having copied from each other. But if he was such as they describe (and it is impossible to doubt), what, then, was the nature of this extraordinary being, who resembles none of the great personages represented to us in history, whose life, without blemish and without affectation, exhibits none of the weaknesses of human nature?"

"Jesus, during the few years of his public ministry, sowed the imperishable seeds of a doctrine of pure adoration, of love, and of justice; or, if you please, sanctioned and vivified those seeds sown naturally in every heart: and what is wonderful, this man, a Jew, a member of a nation unparalleled for its selfishness, its exclusive spirit, and its enmity to the rest of mankind, first presented the idea of an universal religion, of a church for the human race,—one Father, one family, one service, one love. This idea was miraculous in the age, still more so, as being produced and established in Judea. Jesus offered it as the substance of his doctrine, explained and applied it to every case. He gave charge to his apostles, plain unlettered men, to go and diffuse

it through all nations. They go, they preach, and the world becomes Christian. Jesus, meanwhile, pursued by the fanaticism of the Jewish priests, was the same amidst execrations and torments as among his disciples, a pattern of patience and firmness, of mildness and sublimity. 'Father,' said his prayers for his executioners 'forgive them, for they know not what they do.' Thus he offered a practical example of the most difficult virtues. After this, nothing remained for him to do. 'All was finished,' to use his own expression, and he died the noble death of a martyr to truth and virtue."

The second testimony, or rather series of extracts, which I will give, to exemplify our argument, are from Dr Cogan. He has also some of the advantages as a witness which Villers had. He was a layman, and had no theological or professional prejudices to bias him. He does not indeed shrink from theological subjects, but he treats them as a philosopher rather than as a divine; and, consequently, he contemplates the character of Christ in its moral aspect preferably to the metaphysical aspect. Our argument is, that whosoever does so, arrives at clearer, more impressive, and even exalted views of Christ's character in this way, than those divines do who occupy themselves with the metaphysical disquisitions concerning what is called abstractly the *person* of Christ.

Let us hear Dr Cogan:*—"As a perfect model was necessary, perfect goodness was made manifest in the flesh. In this divine messenger we perceive the brightness of his Father's glory, and the express image of the perfection and benevolence of God's moral character. Jesus taught as no person inspired or uninspired had ever taught; and he acted as no human being before him had ever acted. 'In him did all fullness dwell;' and though, according to the humility of his temper, he called himself the '*Son of Man*,' yet in the perfection of his moral character, he was pre-eminently '*the Son of God*.' Much, infinitely too much, has been said by scholastic divines about metaphysical natures and

* Disquisition on the Characteristic Excellence of Christianity, by T. Cogan, M.D. Caddel and Davies. 1813.

essences. Many will pronounce boldly concerning the essence or substance of the Deity, while they are ignorant of *their own*. They attempt to fathom the Universal Spirit, before they know in what consists the spirit of a man, and the vitality of an insect. Such investigations are preposterous. It is properties or qualities, not essences, which are the subjects of human knowledge in any department. How much more so in the department of divine knowledge. 'Can we by searching find out God?' If we abstract the moral attributes and relations of God towards man, from our conceptions of the Deity, what have we left which any man can fathom, or by which he can profit? But the perfection of character, which shone so conspicuously in our Divine Master, is infinitely interesting. It presents us with a living model for our imitation, and the more we imitate, the greater advance shall we make in conformity to that injunction which can never be completely obeyed, 'Be ye perfect, as your Father in heaven is perfect.'" * * * "Jesus completely fulfilled the injunction which he gave, 'to love the Lord our God with all the heart, and mind, and strength, and to love our neighbours as ourselves.' Hence it was proclaimed in a voice from heaven, 'This is my beloved Son in whom I am well pleased.' * * * He was patient under suffering. Notwithstanding his exalted office, and extraordinary powers, he was 'meek and lowly of heart.' The social virtues can only be displayed by mixing in society. He therefore did so, and the haughty bigots accused him of being *the friend of publicans and sinners*. He did not deny it, and was contented to justify himself by saying, that he came *to seek and to save what was lost*. * * * The Son of God was actuated by principles which were stedfastly and uniformly operative. He made no selection in his observance of the divine commandments, but was equally obedient in all things unto death itself, even the death of the cross. * * * The more implicit his obedience, the greater his sufferings, the deeper his disgrace, the more meritorious was he in the eyes of his Heavenly Father, who expects that he should for like reasons appear meritorious in our eyes, and that we should view, as in a

mirror, the divine detestation of those sins which, even as the Father of mercies, he judges proper to forgive only through the medium of his Son, who was qualified and entitled to this office of our Saviour, by the sufferings he underwent. * * * He was great, wonderfully great, and most powerful, when suspended on the cross; for by that act of submission to the great sovereign of the universe, he slew the enmity between man and God, destroyed the tyrant death, and obtained a victory over the grave. * * * Christ was a king, and came to establish a kingdom on the earth, but how unlike other kingdoms? All the kingdoms of the earth are derived from a very different origin; some have taken their rise from parental or patriarchal authority; some from the occasional appointment of a chief to preside over their counsels, or to lead on to war; some by the suffrage of the people; some by the right of conquest, or by treacherous usurpation; but no sovereign ever gave up his style of life, his enjoyment of ease, and of authority, and submitted to voluntary poverty, privation, and disgrace, *to obtain a right to reign* over his subjects, and the power to make them happy; but all this Jesus did. * * This was a wonderful plan of the Universal Father, but it was acceptably executed by his beloved Son, and for this reason says Peter, 'Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and the remission of sins;' and for this reason also, it is proclaimed in the book of Revelation, 'Worthy is the Lamb *that was slain*, to receive power, and riches, and wisdom, and strength, and glory, and blessing,'" &c.

The remaining testimonies before me are from Unitarian clergymen. As they are all well known to your readers, I need not say any thing of their personal claims on our attention. There is one general remark, however, applicable to them, which I wish to make, and which is worthy of attention to any person reading these papers, and not already acquainted with the character and works of the writers. It is this:—The passages from their writings which I am about to select, are not taken from any elaborate treatises on our subject. They are incidental—the spontaneous and extem-

poraneous expressions of men, under their habitual feelings, and breaking out just as occasion offered, to give them utterance. They are, therefore, only samples of a general train of thought and feeling which pervades all their compositions.

Any particular observations which occur to myself explanatory of the quotations, shall be made as they pass under our review.

The first of these quotations is from Channing's Discourses:—"Jesus Christ came, indeed, to give a religion, to reveal truth, but his religion has an intimate and peculiar connexion with himself. It derives authority and illustration from his character. The connexion between him and his system is peculiar. It differs altogether from that which ancient philosophers (let us add, prophets) bore to their teachings. An ancient sage or holy man wrote a book, the book is of equal value to us, whether we know its author or not. But there is no such thing as Christianity without Christ. We cannot know it separately from him. It is not a book which Jesus wrote; it is his conversation, his character, his life, his death, his resurrection. He pervades it throughout. In knowing him, we know his religion—a just idea of this cannot be formed, but by contemplating it as it shone forth in himself. * * * * From beginning to end Christianity is intimately connected with its divine teacher. Would a man see and feel its power, let him see it, warm, living, breathing, acting in the mind, heart, and life of its founder."

This general view of the Christian religion by Channing, illustrates this idea, namely, that Christ was the moral image and representative of God to man. This invested every thing that he did, and that he said, with the highest importance. It made him not only an example of what man ought to be, and to aspire at; but an impersonation of what God was, in his moral character and relations to man. "To know the true God and Jesus Christ whom he had sent," were thus identical things, and requisite as the foundation of that love of God, which is the first and greatest commandment. Christ was the living temple, in which the presence and glory of God "was revealed to all flesh."

Our next quotation shall be from Martineau's "Rationale of Religious Enquiry:"—"Amid all the varieties of these writings (the Gospels), there is one impression which, by all of them, is fixed upon the mind with perfect unity. A pure, vivid, and single image of Christ is reflected from each, and the forms entirely coalesce in outline, though the colouring is somewhat brightened as each in turn is superimposed on the other. * * * Through all the singularities of individual minds, the character of Jesus shines forth in beauty, unique, and identical, as if it had left an impression which it was impossible to mistake. It is the solitary (distinct) universality amid the traces of time and place, the single (clear) line of unity which runs through the variety of the Christian records."

This is general, here follows a more particular example: "Glory then be to the great prophet of Nazareth, that *those who were afar off* (slaves) from our instinctive affinities, he hath brought near, by the power of his faith, by the declaration of a common nature, by the appeal to a common responsibility, and the memory of a common Father; that while Pagan Rome had not a tear for a very brother, his religion had a flood of mercy for the negro, and the alien, and raised an accumulating cry of shame among the nations, and stretched forth an arm of omnipotent deliverance across the ocean. This is no triumph of mere knowledge; no project of political philosophy; no successful game of self-interest; no intrigue of petty warfare; but one of those glorious achievements of true virtue, at which it is delightful to hear the world scoff, for it proves it to be above their mark—another victory of lofty and disinterested beneficence—another noble response to the battle-cry of the Prince of Peace, summoning his hosts to the conquest of suffering, and to the rescue of humanity."

Our last extracts shall be from Henry Ware's book, "On the Formation of the Christian Character:"—"But if you would discern the full excellence and loveliness of the religious life, do not rest satisfied with studying the law, or musing over the descriptions of it. Go to the perfect pattern which has been set before the

believer for his guidance and encouragement. Look unto Jesus, the author and finisher of your faith. In him are exhibited all the virtues you are to practise, all the graces and affections you are to cultivate. In him is that rich assemblage of beautiful and attractive excellencies, which has been the admiration of all reflecting men—the astonishment and eulogy even of eloquent unbelievers, and the guide, consolation, and trust of faithful disciples. In the dignity and sweetness of character which characterise him, how strongly do we feel that there is much more than a display of external qualities, conformity to a prescribed rule, and graceful propriety of external demeanour. Nothing is more striking than the evident connexion of every thing he said and did, with something internal. The sentiment and disposition which reign within are constantly visible through his exterior deportment, and we regard his words and his deeds less as external things, than as expressions and representations of character. As in looking upon certain countenances we have no particular thought about colour, feature, or form, but simply of the moral and intellectual character which they suggest; so in contemplating the life of Jesus, we find ourselves perpetually looking beyond his mere actions, and fixing our thoughts on the qualities they indicate. His life is but the expressive countenance of his soul. We feel that though in midst of present things, he is led by principles, rapt in thoughts, pervaded by sentiments, which are above the earth, unearthly; that he is walking in communion with another sphere, and that the objects around him are matters of interest to him no further than as they afford materials for the exercise of his benevolence, and opportunities of doing his Father's will."

I have said that I would not enlarge in this paper on the fact that such views of the character of Christ as we have presented, result naturally from the habit of contemplating religion in its moral aspects. The same views either cannot occur, or cannot be so clearly and consistently regarded by those whose ideas of Christ are made up of or engrossed by dogmas concerning his

essence, his pre-existence, or the *mode* of his inspiration. Accordingly we generally find, that when the orthodox Christians speak of the character of Jesus, it is in very vague, general, or mysterious terms. But let Unitarian Christian preachers and writers dwell still more on this topic, and make it palpable to the public that they understand and value it. This would disabuse the minds of the people of a prejudice in which they have been long tutored, namely, that all others than the orthodox think *meanly* of Christ. For this reason also, let all unnecessary speculations be avoided, which may appear to have a tendency to weaken our reverence for the character and authority of Christ. Some Unitarians have lately endeavoured to make a distinction between the moral inspiration of Jesus and his intellectual inspiration. That is to say, while they admit the perfection of his moral conduct and character, they allege that he may have *erred* in some matters of opinion, and therefore that even his *authority* in matters of doctrine, or belief, is not one to be regarded as *supreme*, that is, it may be *criticised* by reason.

As a mere hypothetical case, the argument is this—"that if we are called upon and are competent to approve and to praise what is true and good in the doctrine and character of Christ, this presumes, that if we see reason for dissenting, we must have the right to do so." Our *assent* is of no value, if we have no power, or no right to *dissent*. But while there is no practical question forced on the attention of the public, it seems idle to debate what *might be in the abstract*. If, indeed, any set of men were attempting to impose some philosophical tenet, under the alleged authority of Jesus Christ, as they attempted to do in the days of Galileo, by the authority of the Old Testament, *then* it might be necessary to inquire whether the inspiration of Jesus extended, or if *he* professed it to extend to such a point, and I think it would lie with the propounder of the difficulty to prove the affirmative respecting the *profession* of Christ; that is the practical view (in fact, hypothetical view, or theory), before he had any claim on our attention about the matter. I am not aware that any

such pretensions or affirmations are made in the present day; and, therefore, it is that I would exhort against the stirring at all such abstract and needless questions. If it be admitted, or can be shown, that Jesus had a specific mission to teach certain truths, or reveal them from heaven, then certainly he is possessed of the *highest authority* on these subjects; but we have no right to press into the same category other things which he *did not declare* to form the proper subjects of his testimony.

CHRISTOPHILUS.

THE PHILOSOPHY OF HISTORY.

(*Continued from p.* 258.)

The cultivated man lives wholly for futurity, his life is a battle; his support and aim, Philosophy and Art.—NOVALIS.

The age of gold, which a blind tradition has hitherto placed in the past, *is before us.*—ST SIMON.

Christianity is the root of all democracy; it is the highest fact in the rights of man.—NOVALIS.

BESIDES the before-mentioned distinction, which seems to me the chief one, between Ancient and Modern Society, there are other important differences, into which, however, the limits of a letter will scarcely permit me to enter. These differences have been depicted more or less graphically, by the greater number of the writers on Esthetics whose works I have seen, especially by those who enter upon that "still vexed Bermoothes" of criticism—the comparative merits of the classic and romantic schools of literature and art; for instance, by Goethe, in his essay on the life and writings of Winckelmann, by Aug. Schlegel, in his lectures on the drama. There are few or no books in our literature which contain any thing to the point regarding the philosophy of history. Books we have in abundance filled with all manner of histories, which are only immense masses of isolated facts, bodies without souls, until the historic philosopher breathes into them the breath of life. It is among the Germans, Mr Editor,

that the profoundest thinkers on this, as on most other topics, may be found. I lately met with some observations in one of Schiller's remarkable historic fragments, which seem calculated to throw considerable light on this fallacy of supposing that, because ancient and modern society have hitherto evinced a striking resemblance to each other in their general features, therefore the modern nations are to pass through precisely the same phases of developement as did the ancient. It is in his short essay upon "The Migrations of Nations, the Crusades, and the Middle Ages," that Schiller answers the questions, "Whether the happy state over which we rejoice, whose approach at least we can assuredly discern, may be considered as a gain compared with the most flourishing condition in which the human race has at any time been found; and whether we are really ameliorated, compared with the best times of Greece and Rome?"—in the affirmative. And for this reason, that these States could, at the highest, produce excellent Romans, excellent Greeks; the nation, even in its most splendid epochs, was never elevated into excellent *men*. To the Athenian, all the world, save Greece, was a barbarous desert, and we know that this was an important element in his estimation of happiness. The Romans punished themselves, for they left nothing remaining on the whole vast scene of their sovereignty save Roman citizens and Roman slaves. None of our states has a Roman right of citizenship to bestow; but, in place thereof, we possess a blessing which no Roman, if he would remain such, could know, and we hold it from a hand which robs not one of what it gives to another, and never resumes what it once bestows—we have human freedom, a possession which—how wholly different from Roman citizenship—increases in value the greater the number of those who share it with us; which, dependent on no changeable constitutional forms, on no political convulsions, rests on the firm basis of reason and equity. The gain is there evident, and the question is merely this—was there no nearer way to this end? Could not this salutary alteration be effected less violently in the Roman empire? Must the human race necessarily traverse the sorrowful space of time, from the fourth to

the sixteenth century? Schiller answers this last question also in the affirmative. After giving a graphic picture of this period of bloodshed and confusion, he continues :—"But in this long struggle, states and their citizens grew alike vigorous; powerfully did the Teutonic soul defend itself from the encircling snares of despotism, which destroyed the too-early exhausted Roman; the fountain of freedom gushed in a living stream, unvanquished and safe—the later races reached the auspicious century in which, at last, brought about by the united labour of good fortune and of man, the light of thought should be joined to resoluteness, insight to heroism. While Rome yet produced Scipios and Fabii, the philosophers were wanting who should have pointed out the aim of their virtue; when her philosophers flourished, despotism had strangled her victim, and the benefit of their appearance was lost for the enervated age. Even Grecian virtue did not attain the brightest times of Pericles and Alexander; and when Haroun taught his Arabians to think, the heroic fire in their breasts had cooled. A better genius watched over modern Europe. The long continued military exercises of the middle ages had supplied the sixteenth century with a vigorous race, and produced valiant combatants for reason, who now unfolded her banner.

The sublimest exertion of Greek and Roman virtue never surpassed the limits of civic duties—never, or only in a single philosopher, whose name is the pride of his age: the costliest offering which the nation made in its heroic times was made to the fatherland. It was during the lapse of the middle ages only, that an enthusiasm was seen in Europe, which, to a higher idol of reason, sacrificed even the fatherland. And wherefore was this phenomenon visible only here, and here only once? Because in Europe alone, and in Europe only at its egress from the middle ages, did an energetic will encounter an enlightened understanding; here only was a yet manly race delivered to the guidance of wisdom.

Through the long wars of the middle ages, political life was kept vigorous in Europe, until at last the materials were collected which should aid in the evolution of the moral life.

It is to these much calumniated dark ages, then, Mr Editor, that we owe the enjoyment of what Guizot, somewhere in his Cours d'Hist. Mod., calls, "the rich, varied, indefinite civilization, which distinguishes the present from all past epochs." Reading ancient history gives one a certain sensation of monotomy. Those old heroes of Greece and Rome all seem to live in the same idea, to be brothers with a strong family likeness. This simplicity and purity of the olden civilization gave its political phases the same grandeur and severe beauty which the temples, tragedies, and statues, of the ancients possess; for, as every work of art has a certain unity, and expresses some definite conception, to which ruling conception all the details must be kept subordinate, and the artist thus works not by chance, but according to an ideal archetype; so among the ancients society was cast in one ever-varying mould, it was ruled by some one definite idea—whether of monarchy, aristocracy, or democracy,—to the exclusion of every other. With us the case is reversed. No one of these principles has been able to obtain the upper hand, and to rule modern society to the exclusion of the rest; or if at all only for a short time, as in the case of the feudal nobles, whose power was broken by the united efforts of the kings and the communes after the Crusades. Our civilization differs from that of the ancients, as a picture differs from a statue, or a Gothic cathedral from the Parthenon. The mediæval structure embraces within its extent a vast variety of details, often remotely enough connected with the principal conception, and which sometimes distract us by their multiplicity, and destroy the unity of the whole. These magnificent edifices are sublime, as the works of nature are sublime, through this very multiplicity: they are, as Friedrich Schlegel finely remarks, "infinity made visible." In their endless vistas of aisles and columns, opening upon a remote and shadowy background, arched over by lofty domes, we seem to stand under the blue heavens, in the glades of some primeval forest, and to see the landscape before us fade gradually away towards the distant horizon. We are raised above the present, and obtain a glimpse of the future. All modern works of art have this character of indefiniteness

and incompleteness. They are not perfect, though they lead to the contemplation of what is so; but the ancients set the stamp of perfection on all their works,—their statues were the realized ideals of the perfect human form, their temples habitations worthy of such creations. Rising in serene majestic beauty, so simple and harmonious in their proportions, we can scarcely think of these classic fanes as the work of human hands, as the slowly formed products of labour and time; but as Minerva sprang armed from the head of Jove, so do they seem to have sprung suddenly from the hidden depths of beauty and grace, "like an exhalation," as Milton sings, "with the sound of dulcet symphonies and voices sweet."

One fact, Mr Editor, which will characterize the new democratic era, whose approach is perceptible, is that of a new epoch of art, or new manifestation of the beautiful in forms appropriate to the wants of the age. "Art," says Allan Cunningham, "died at the Reformation." The truth of this assertion is obvious enough, the reasons for it are, perhaps, not quite so obvious, but seem to me briefly these: Art is based upon religion. Religion has had two epochs, so has art. A third epoch of religion and of art is yet to come. To illustrate this, I remark, that the whole vast territory of universal history may be divided into eras of production and belief, and into eras of non-production and scepticism; or more shortly, into "organic and critical epochs," as the St Simonian philosophers say. Organic epochs, as defined by them, are those which present the spectacle of *union* between the members of associations—which union determines the combination of their efforts towards a common end. Critical epochs are the contrary of these, and are characterised by disunion and egotism, by the disorganization of society, and the breaking up of the institutions and creeds of previous periods. These last are indispensable for the destruction of the old social forms, which, after contributing to the developement of humanity, become at last hurtful to it. History presents *four* of these epochs to our view, two organic, and two critical. The first organic epoch commenced with the earliest times on record, and ended

with the age of Alexander. The first critical epoch commenced when the first organic one ceased, or when philosophic scepticism took the place of faith in the old Mythi; it lasted until Christianity was firmly established on the ruins of Paganism. The second organic epoch is remarkable for the consolidation of society in the Western Empire, by the united influences of the Latin church and the feudal system, when a new mythology made its appearance, to be in its turn overthrown by the religious revolution of the sixteenth century. During this era, *unity of belief* was the aim of the church, and never was unity of feeling and action more strikingly exhibited than in the crusades; where we see the European nations lay aside their private jealousies and wars, and, as if animated by one common soul, direct their energies wholly to the furtherance of a definite purpose, the conquest of Palestine. With the sixteenth century began the second critical epoch, in the midst of which we now live. Amongst us there exists a complete divergence of feelings, opinions, and actions; in our times society does not live in a common idea, and work towards a common end. Instead of associations among whom the various phases and manifestations of social developement are classed according to some general principle, and who have a definite aim in view, we have masses of isolated individuals who egotistically pursue their own end, and, for the most part, live in a state of warfare with every one around them. "We float amidst a sea of uncertainty, which the apostles of liberty have not known how to calm." To these historic epochs correspond the epochs of the bloom and decadence of the fine arts. In the first organic era, art flourished in Egypt, Etruria, and Greece. Among the Egyptians and Etruscans, art never got beyond a certain stage of developement; in sculpture their styles were hard, stiff, and unnatural; but the Greeks had carried sculpture and architecture to the highest degree of perfection before the time of Alexander. At this period the decline of art began, and continued until it had reached the lowest conceivable point of degradation about the time of Arcadius and Honorius. There is nothing in "heaven or earth, or the waters under the earth" (except, perhaps,

a Mexican idol), which can vie in ugliness with the hideous productions of the Byzantine school. In the second organic epoch, art revived. The moderns never had an original sculpture; but in architecture, painting, and the drama, they were original and great. Nowhere is the religious origin of art more perceptible than in the drama. The dramatic art of the ancients had its origin in the feasts of Bacchus, that of the moderns in the mythos of the sacred books. The latter began with the rude miracle play, and mysteries of the twelfth century, and attained its meridian splendour in the sixteenth, which was the age of Shakespeare and Calderone, as well as of Michael Angelo and of Raphael. Since this period we have had no *masters*, no original thinkers, in any department of art, except in music;—our belief in the generally supposed Christian mythi is growing fainter and fainter; if any new revelation of the beautiful is to be vouchsafed to us, we must turn to new sources of inspiration, for the old are well nigh dried up. H. M.

REVIEW.

"*Perfect Love casteth out Fear;*" *a Discourse delivered at the Octagon Chapel, January* 9. 1842, *by the Rev. J. Crompton, M. A. London, J. Green; Norwich, Muskett.*

The Law of Love; a Sermon preached in Bandon, July 6. 1842, *at the Annual Meeting of the Southern Association or Synod of Munster. By Thomas Hincks, B. A. London, J. Green; Cork, Bradford & Co.*

We place the titles of these sermons together, because, though the productions of different minds, and varying as widely in style of composition, they contain statements and illustrations of one principle, enforcements to the practice of one spirit. Both preachers select their texts from the same exhortation of the be-

loved disciple, 1 John iv., the one from the 16th, and the other from the 18th verse. Mr Crompton's sermon is an argumentative delineation of "the doctrine of true Christianity," relative to the love of God, and its power on human devotion and human sinfulness; and he has ably contrasted these with the fear engendered by systems of man's device, the wrathfulness which thereby overshadows the face of the Almighty, and the gloom and despair which in consequence are made to sadden even the contrite heart. Delivered to a congregation already convinced of the glorious truth that "God is Love," and well instructed in the peculiarities of systems contravening their scriptural faith, the allusions to the commandments of men which have unhappily made the word of God of none effect, would, we doubt not, be readily apprehended. But for the enlightenment of strangers to our religious views, we are of opinion, the statements are often not sufficiently definite; and one great element of persuasion to the adoption of these views is almost entirely omitted, the appeal to Scripture authority in proof of their validity. "*Random* quotations of Sacred Writ," are at all times to be avoided and condemned; but pertinent passages ever give potency to argument, and clothe appeals to reason and nature with solemnity and majesty.

Mr Hincks's discourse is a glowing description of the power of Divine love, and of the duty of the creature to imitate and manifest its holy and life-inspiring energy in all personal domestic and social relationships. The individual should realize it, that he may enthrone the God of perfect moral purity and benevolence in his soul; and embody it in all his actions as becomes a disciple of the Christ of heaven. The preacher of Christ's holy Gospel should realize it, that he may draw his fellow-beings from error and sin, by persuasion, and mercy, and compassion, and not shut up their minds, and harden their hearts, by denunciations and anathemas. The legislator should realize it, that the outcast may be led back, and the sinful reclaimed, that prisons may be rendered hospitals for the good of the soul, that war may cease from the earth for ever, and that slavery may curse no longer.

The New Testament, Translated from the Text of J. J. Griesbach; by Samuel Sharpe. London, J. Green.

Every individual who rightly appreciates the records of the life and ministry of the Saviour transmitted to us by the evangelists, as well as the labours of the apostles, as embodied in the history of their acts, and their epistolary addresses to friends and churches, must rejoice in every truth-loving and faithful attempt to present these invaluable works to the English reader in their most accurate form. Professor Palfrey some years since essayed this good work, and Mr Sharpe has most laudably followed the meritorious example. In the notice prefixed to this translation, Mr Sharpe, after referring to the "critical labours of Griesbach," as "too well known to need any remark," and that "his text is the standard to which most scholars appeal," observes, "In rendering this into English, the translator has made use of such commentaries and helps as were within his reach, and he lays no claim to any thing new or peculiar. He has made no change for changing's sake, being well aware of how much every new word grates upon the ear that is accustomed to the beautiful simplicity of the Authorised Version. His aim has been to give the meaning and idiom of the corrected Greek text as far as possible in the well known words."

Names and Titles of the Lord Jesus Christ, by Charles Spear. Twelfth edition. Boston, United States.

This is a very interesting work, devotional and practical in its character and design. We are indebted for it to one of our Universalist brethren of America. The author had long considered such a work needful. Truly does he remark: "No one can ever pourtray all the glories of the Saviour. There are excellencies in that character that no language can describe, no illustration can reach, and no pencil can paint. As well might man attempt to pourtray the glory of every star, or beautify the rainbow. And in endeavouring to bring out the excellencies of Jesus, the author has frequently

been made sensible of the inadequacy of human language, and the weakness of the human mind." Mr Spear has excluded from his work various appellations supposed by some writers to belong to Christ, and has included a few which others may deem doubtful. The volume consists of four hundred pages, divided into eighty chapters, each chapter bearing a title or name applied to the Author and Finisher of the Christian faith. No one can peruse the work without instruction and pleasure. Even in places in which an individual may see reason to differ from the writer, he must still admire his power of moral discrimination, and feel at one with his love and veneration of the character of Christ. Mr Spear regards the Trinitarian and Humanitarian schemes as extremes. "He believes that in Jesus of Nazareth we see an image, a bright, unclouded, moral exhibition of the great Father, but not God himself." In this description of Jesus every Humanitarian will cordially acquiesce. That the work was necessary, has been proved by the extensive sale it has experienced; that it will "warm and move the heart of the humble and devoted follower of Jesus," we gladly testify; and that it will "be the means of leading many to bow at the feet of the Saviour," we trust and believe. There may be certain quaintnesses of expression, there may be some inaccuracies of criticism, there may be a few misapplications of terms and phrases, but the tendency and spirit of the volume are excellent, and cannot fail of building up practical disciples of the Son of God.

Trinitarian Admissions; a Lecture in reply to a Sermon on the Deity of Christ, just published, by the Rev. Richard Shutte, A. M., by R. Mortimer Montgomery. London; J. Green. Taunton; W. Bragg.

The history of this admirable pamphlet is soon told. Mr Shutte, one of the clergymen of Taunton, felt himself prompted, in justification of the damnatory clauses of the Athanasian creed, it may be presumed, to preach and publish a sermon, denouncing Christian Unitarian-

ism as "deadly heresy," "infidelity," and "blasphemy;" and by citing various passages of Scripture in attestation of his charges. True to his duty, the Unitarian pastor was at his post, and speedily exposed the fallacious reasonings, Scripture misrepresentations, and lack of charity, so apparent in the lucubrations of the votary of the thirty-nine articles. Unkindest cut of all—not satisfied with plain statements of Scripture truth, and unanswerable reasoning on passages adduced by Mr Shutte, Mr Montgomery answers all the clergyman's proofs in the words of Trinitarians themselves;—divines of the Church of England, as well as of various classes of Trinitarian dissenters, furnish the weapons wherewith to demolish Trinitarianism. Clearly and convincingly is the fact brought out in this powerfully reasoned lecture, that, by Trinitarians themselves, every reputed stronghold of their system has been abandoned as defenceless. The price of Mr Montgomery's lecture combined with its intrinsic value, recommends it for extensive circulation.

A Catechism for Children, designed to teach the first principles of the Christian Religion, and the plain and great moral duties, by Robert Aspland, pastor of the Unitarian Church, Hackney. London; J. Green.

This catechism is divided into seven chapters, on religion, the Holy Scriptures, Duties of Children, Faults of Children, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. It was drawn up for the use of the girls' school belonging to the New Gravel Pit meeting-house, Hackney, whilst keeping in view the "desirableness of so framing the little work, as to make it fit also for schools of boys, and for families containing both sexes." Catachetical instruction, when rationally and scripturally conducted, can only be objected to by those who have been inattentive to the manner in which the moral habits and spiritual affections of the young may best be developed and trained; who would allow those affections to be undisciplined, and those habits to be formed unchecked and uncontrolled, as circumstances may direct. Doubtless, cata-

chetical instruction has been abused, perverted to abject servility to spiritual lords, mental bondage for life to an unquestioned creed. Yet these evils do not necessarily attach tō it, nor, in the hands of one who rejoices in the freedom of Christ, will it ever be so employed. It is impossible that children can rise up into active life without receiving impressions as to religion, or acquiring habits of conduct. Shall a parent made free with the liberty of the Gospel, be careless whether his child's mind receive the spirit of bondage again to fear, or be brought up in the nurture and admonition of the Lord, whose service is perfect freedom? Shall a parent feel the moral loveliness of the character of the heavenly Father, and care not that his child dread the universal parent as a merciless tyrant? Such moral apathy, or latitudinarianism, is unworthy of the disciples of Him who was manifested to bear witness to the truth. We are pleased with every rational and child-reverencing effort to aid the religious instruction of the young. We have derived much pleasure from this little work of Mr Aspland's; we think it will prove eminently useful, and heartily commend it to our schools and families.

Church Music; a Sermon preached at Newington Green and Portland Street Chapels, London, on the antiquity, excellence, and propriety of the general adoption of the legitimate music of the Christian Church, by Thomas Cromwell, M.A., F.S.A. London; J. Green.

In this interesting discourse, Mr Cromwell traces the history and power of music, in connection with the religious exercises of man from the earliest times; shows its intimate association with Jewish and Christian worship; points out the egregious error of the Reformers in rejecting its aid, when abandoning the formalities of the Church of Rome; and dwells on the necessity and usefulness of introducing in pure Christian adoration the choral singing and chants of former days. Whatever conclusions may be arrived at, as to the particular views elucidated by Mr Cromwell in this discourse, no one can

question that the musical portion of public worship has been sadly neglected in Great Britain. Performances which would not be tolerated in a drawing-room have been deemed appropriate enough for thanksgiving to heaven. The only portion of public worship in which, in most dissenting congregations, the people can audibly engage, is too generally most slovenly conducted. Instead of reverential feelings being called forth by the psalmody of our churches, indifference, weariness, or disgust, are too commonly experienced. These things ought not so to be, and we thank Mr Cromwell for agitating the subject, and hope his efforts will lead to reformation in this matter.

MONTHLY RECORD.

July 1. 1843.

Died, suddenly, at Flushing, Cornwall, August 25. 1842, Mr James Odgers, whose loss will be long and painfully felt, not only by his bereaved and sorrowing widow and family, but also by a large circle of friends, to whom he was deservedly dear, and by the poor, who were long the objects of his constant solicitude and care. He was emphatically the "*friend of the poor*," and may truly be said to have enjoyed "the luxury of doing good." He bore an unblameable character from his youth, and always maintained the strictest integrity, uprightness, and love of truth.

In early life, he became a member of the Wesleyan Methodist society. He was regarded with respect and affection by those with whom he was accustomed to associate, and for many years zealously and acceptably assisted in the services of their chapel. On the 29th of April 1810, he, with one or two of his Wesleyan friends, opened a Sunday school in their chapel, which flourished for some years, and in which he laboured with indefatigable zeal as a teacher, until his expulsion from the society, on account of doubting the truth of some of the tenets of reputed orthodoxy; after which, many parents objected to their children being taught by him. Hence he resigned the office of a teacher, and soon afterwards the school dwindled away, until it became, for a time, extinct.

Not long after the opening of this school, doubts began to arise in his mind as to the truth of certain doctrines which were commonly taught. He was not then aware of the existence of any sect of Christians bearing the name or professing the doctrines of Unitarians. But a careful perusal of the Scriptures, aided by much serious reflection, and by the conversation of an intelligent friend, who had preceded him in the pathway of such inquiries, compelled him to give up doctrines long cherished and tenaciously held, and to embrace the doctrines of Christian Unitarianism; and his conviction of their truth and importance became deeper and stronger as he felt their practical bearing and salutary influence. But before he enjoyed the peace of calm and settled conviction, he passed through a trying period of more than two years, during which the labour of investigation was continued, and the consequent gradual change of opinion was going on. While, on the one hand, he perceived the fallacy of commonly received opinions, and, on the other hand, heard constant denunciations uttered against unbelievers, and felt afraid of dishonouring the Saviour, and of giving up truth to embrace error, his mind was often deeply distressed. With fervent and devout supplications to the Father of lights for divine guidance, he, night and day, made sacred truth the important object of his search, food and rest being often sacrificed to the study of the Scriptures. He read Sykes on the "*Innocency of Involuntary Error*," which seemed to give ease to his anxious mind. He also read the "*History of the York Baptists*," in which he perceived a striking analogy to his own case. He then determined to be guided entirely by the teachings of Christ. Considering him as the divinely appointed revealer of Christianity, he became convinced that nothing could be essential to man's salvation which *he* had not taught, or commissioned his disciples to teach. He, therefore, carefully examined the Gospels and the Acts of the Apostles, and was fully convinced that "*God is One*," and that "*God is Love*." He subsequently read Dr Carpenter's "*Unitarianism*," and Wright's "*Antisatisfactionist*," which confirmed him in the belief that "Unitarianism is *the doctrine of the Gospel*." He then determined to act in accordance with his convictions, and speak freely what he thought, whatever might be the consequences. Their consequences were soon, alas, painfully felt. He became suspected of heresy—of Socinianism, if not of infidelity. He was shunned, preached at, and calumniated, and on the 17th of September 1812, was arraigned before the society, examined by the superintendent (the late Rev. A. B. Sick-

erson), and with his wife, and two others, who have since gone over again to orthodox churches, was formally expelled from the society in which he had been so useful and beloved, a brief account of which was inserted in the Monthly Repository for 1812, page 650. He was told by the Wesleyan *shepherd* (!) that "there was a wide world before him, and he might choose where he would." The members of the society were cautioned not to hold any conversation or have any intercourse with the expelled ones, lest they might be led astray. Then came reproach and persecution, and from all the pulpits in the neighbourhood they were denounced and condemned as "graceless infidels" and "sacrilegious monsters," and charged with "tearing the crown of Deity from the Saviour's honoured head!"—"trampling under foot the Son of God, and accounting the blood of the covenant an unholy thing!"—and all this, not for any improper conduct, but merely because they could not believe all the doctrines of Wesleyan Methodism. The minister (Mr Sickerson) said, in reference to Mr O. "had his *faith been sound*, and had the charges against him been for *immoral conduct*, there might be hope of his reformation, but in his case there was no hope! He (Mr S.) would not attempt to reason with him, or try to convince him, but at once cut him off from connection with the flock." Mr O. told Mr S. he thought the worst heresy was that of a wicked life; that he wished to know and obey the truth; that he was ready to listen with unprejudiced mind to any arguments tending to shew that he was in error: but the Wesleyan high-priest replied that he could "hold no communication with one whom he was bound by conscience and by Conference to expel as a *heretic* from the society." Previous to his public expulsion, the Wesleyan preachers had been accustomed to visit Mr O. every week, in the most friendly manner, but now they shunned him, and all social intercourse between them ceased. Former friends were afraid to converse with him, lest they should either be infected by heresy, or incur the displeasure of the superintendent preacher. Many went so far as even to break off their former connexions with him in the way of business, thus acting out the old principle of the Pharisees—"The Jews have no dealings with the Samaritans." There was not then (as we regret to say there is not now) any Unitarian chapel in Cornwall, and in the village of Flushing there was no place of worship to which he could go, without hearing himself reproached, or the opinions which he cherished misrepresented and condemned. His path was rough and thorny, but still he held on his way, and felt a deeper

interest and a sweeter pleasure than ever, in reading the Sacred Scriptures, which seemed continually to open to him fresh sources of divine knowledge and consolation. His newly adopted views of the character and perfections of God, whom he *now* saw and adored as the loving Father of the human race, afforded him sublime pleasure and delight, and inspired his heart with ardent piety, love, admiration, and gratitude towards him, and with strong feelings of benevolence towards the great human family.

Soon after this period, Mr R. R. Philp (now missionary to the poor in London), Mr H. B. Michell, and Mr T. Johns, seceded from the Wesleyan society at Falmouth, in consequence of having embraced opinions which were opposed to some of the principles of Methodism. They united for religious worship and instruction in a room in Mr O.'s house at Flushing, and also at the house of Mr Philp at Falmouth, until more suitable rooms were procured and licensed for public worship in both places. The number of worshippers increased rapidly, and the meetings were continued in this way, until more eligible places of worship could be procured. They were visited, in the mean time, by Mr Wright, Unitarian missionary, Mr Cooper, Mr Smethurst (now of Moreton-Hampstead), and Mr Israel Worsley, then minister at Plymouth. And in June 26. 1818, a chapel was opened at Falmouth, for Unitarian worship, by Dr Carpenter and Mr Smethurst.

The Methodists at Flushing having erected a new chapel, their former place of worship (in which the act of expulsion above mentioned took place) was procured by Mr O. for Unitarian worship, and opened by Mr Wright, May 4. 1819. It was then usual to have service in the morning and evening of Sunday at Falmouth, and at Flushing in the afternoon. Through the gratuitous exertions of Mr Odgers, Mr Philp, and the occasional assistance of others, these services were continued until Mr Martin (now of Trowbridge), visited Cornwall in July 1823. Mr M. laboured there nearly three years, during which time the congregation at Flushing considerably increased. In 1827, Mr Philp left Falmouth, and in the following year, Mr William James (now of Bristol), who had for some time assisted in conducting the services in both places, left Cornwall to reside in Exeter; and, from that time, the labour of conducting the worship at Flushing, chiefly devolved on Mr O. (See Murch's History of Presbyterian and General Baptist Churches, p. 534–540).

In 1830, Mr O. had a dangerous illness, from which he was not expected to recover; but in this period of severe

suffering, his mind was sustained by the powerful influence of his holy faith, and his cheering views of the divine character. In the prospect of death he was calm and happy. But it pleased his heavenly Father to restore him to health and to renewed usefulness. During that illness, he devised the plan of a society for the benefit chiefly of the poor widows and orphans of seamen. After his restoration to health, he induced others to co-operate with him in carrying his plan into effect; and the society, which has proved a great benefit to many sufferers, has now several hundred members, and is in active and useful operation.

In the midst of many discouragements, Mr O. continued to conduct public worship at Flushing, even when not more than ten or twelve persons were present. His great aim was to do that which he believed to be his duty towards God and man. His faith in the wisdom and goodness of the Infinite Father was unshaken, and the consoling and cheering influence of that faith he daily felt, often under the pressure of severe trial and suffering. In December 1840, he lost his youngest son, Edwin, at the age of eighteen years, whose strength for three years previously, had been gradually wasting away, through the withering influence of consumption, but who, during his protracted sufferings, evinced more than common fortitude, the most perfect tranquillity and patience, and cheerful, pious resignation. The death of this truly amiable and excellent youth, was a severe trial to an affectionate and tender father, yet he bore it with the same calmness and submission which his departed son had so strikingly and beautifully manifested. He was unwearied in his efforts to promote the physical and moral welfare of those around him, and to diffuse among them the benignant spirit of Jesus. The poor, especially, always found him a judicious counsellor, and sympathizing friend, assisting them when in want, and comforting them in sickness and sorrow. His religion did not make him sad, for he had that source of calm confidence and hope in which the apostle Paul devoutly rejoiced—the "testimony of his conscience, that in simplicity and godly sincerity, he had had his conversation in the world." Though often the subject of severe bodily suffering, yet he was never impatient, but always resigned to the will of his Heavenly Father.

His health had not been much interrupted for some months previous to his decease; and he appeared to be quite well until within half an hour of his death. His funeral was attended by a very large number of persons of all denominations, who, notwithstanding their wide dif-

ferences in religious opinion, voluntarily united in paying the last tribute of respect to one whom all regarded as "AN HONEST MAN." M. O.

COSELEY OLD MEETING.—A tea party took place on the 16th of May, tea, as usual, was provided in the chapel, and notwithstanding the unfavourable state of the weather, nearly 300 sat down to tea, amongst whom were friends from Birmingham, Dudley, Wolverhampton, Bilston, and Walsall. Speeches in favour of Christian liberty, and against the Educational clauses in the Factories Bill, were delivered by the chairman, the Rev. J. F. Manderson, minister of the congregation, the Revs. D. Wright (Calvinistic Baptist), Stephenson Hunter of Wolverhampton, and W. M'Kean of Walsall, and by Messrs M. and J. Green, and T. Pryme of Birmingham. The sentiments of the speakers were responded to in true Christian charity by an attentive auditory, and the high gratification thus afforded to the friends of truth and liberty, are pledges of the beneficial results such meetings are calculated to produce.

CHURCH-RATE MEETING AT MAIDSTONE.—The following admirable speech was delivered on the 18th May, by the Rev. H. H. Dobney, Baptist minister, at a meeting of the parishioners, held in the parish church of Maidstone. The meeting was called by the Churchwardens, to vote a rate to defray necessary expenses connected with the four churches of that town and neighbourhood. Mr Dobney's amendment was seconded by the Rev. W. Stevens, Unitarian minister. The chairman, the Rev. W. Vallance, perpetual curate, declared it to be illegal. The opponents of the rate then met the proposal of the churchwardens with a direct negative, and carried the majority. A poll was demanded, which they declined entering upon, satisfying themselves with the majority in Parish Vestry assembled:—"Mr Chairman,—The proposition now submitted to this meeting imposes on some of us a duty which we feel to be both honourable and painful:—honourable, inasmuch as we are called on to expound great principles of truth and righteousness; and painful, because in so doing we seem to be opposing men towards whom we would wish to cultivate no sentiments but those of respect and kindness. You will allow me, therefore, to state most unequivocally, that we have no quarrel with men. I am here not to irritate, or vex, a single individual, if it can be avoided; but simply to propound to you, as intelligent and reasonable men, "a more excellent way" of accomplising your

proposed object. We are summoned to make a rate "for the decent celebration of divine service," i.e. to levy forced contributions from every householder in the parish, to pay for the religious services of one denomination. I am aware that the churchwardens are only discharging their legal duty in calling this meeting. But having convened us and made their proposal, they have performed the whole of their duty in this matter; and it is for you to decide, whether you will adopt the proposed and customary plan, or whether you will do yourselves the honour of adopting a plan more accordant with the genius of our common Christianity. If gentlemen present choose to pay the expenses of their own services, they are perfectly free to do so; there is nothing in the wide world to hinder them. Law, indeed, *allows* them the unenviable privilege of taking our money for their own purposes; but law does not *compel* them to do this. The law does not forbid their acting a more righteous and honourable part. Gentlemen, you can do wrong (what is morally wrong, I mean,) for the law allows you to compel your neighbours to provide for your religion; but the law will also allow you to provide for it yourselves. You are perfectly free to act as you please; to choose either good or evil: to pay your own expenses, or to make us pay them. Provided the money be raised, the law cares not how; whether by force, which is always obnoxious and dishonourable; or by good will, which is always pleasant. I shall, before I conclude, propose an amendment, to the effect that the necessary sum be raised by the free-will contributions of the worshippers themselves; and to this point, accordingly, I shall address myself, selecting one out of many lines of argument that immediately suggest themselves. Gentlemen, you are, I presume, devoted friends of the established church: I will take for granted that you are such,—not from blind prejudice, not from accidental circumstances,—not from having thoughtlessly and without examination adopted the sentiments which you found floating around you on the surface of society,—not from mere habit, or fashion,—but from honest conviction, founded upon fair investigation. Gentlemen, as this is the most honourable supposition I can make, I am most willing to adopt it—I prefer it to another. I will address you, therefore, as enlightened and intelligent friends of the established church—men standing on far higher ground than the mere partizan; churchmen from principle, not prejudice. But now, gentlemen, I crave your recognition of this indisputable fact,—that no institution of any kind is valuable for itself, or exists for its own sake; but exists

for some object out of and beyond, and above itself. In other words, every organization, or institution, is a means to an end; and it is the end that confers importance on the means. The means, regarded in themselves, merely, are valueless. All their value consists in their relation to the end, in their tendency and fitness to promote the end. If the means defeated the end, what wise man would hesitate, a moment, to change those means for better? We should be worthy of the cap and bells, if, in any case, we wasted any fondness on the means themselves, for their own sake. Now, gentlemen, a church is an institution provided to accomplish a certain end. Let us ask, what is the end proposed? Without a doubt it is this—the maintenance and diffusion of Christianity—of true serious Christianity. It is the end that is all-important; the means are valuable only as they subserve the end. In the case before us, then, the increase of true Christian principle, and Christian feeling, and Christian conduct, and Christian happiness, is the end; the forced pecuniary support, the means. Gentlemen, I submit to your intelligence and candour, that the means proposed are not well adapted to the end contemplated. You wish, I will suppose, to promote true Christianity, (an admirable and praiseworthy wish; all honour to you for such a wish,) but you defeat your own high, and sacred object by the means you adopt. In other words, gentlemen, you sacrifice the end to the means—the chief to the subordinate,—the grand to the little. Allow me to illustrate this idea, which, I am persuaded, commends itself to your judgements. And, instead of arguing the abstract principle, I will put it in a practical form. The point is this. For the sake of promoting Christianity in this parish, it is proposed to make all persons, (whatever their opinions) pay for it. How will this proceeding affect multitudes? Let us see. There may be, I fear there are, many, very many, who have no reverence for the Christian religion. They reject the claims of Christianity: and in their own circles, unhesitatingly profess themselves unconvinced of its truth. These men (whether theoretic infidels, or unbelivers, or, what is more common, practical infidels) are objects of our deepest compassion, our most sensitive solicitude. You, necessarily, wish to reclaim them from their perilous scepticism. Every true Christian must, of course, wish this; and, wishing it, will, in proportion to his anxiety, and to his wisdom, most sedulously avoid whatever would confirm their prejudices, or rouse their passions. Now, gentlemen, how does a compulsory tax, levied on them, expressly, for the support of a religion which, unhap-

pily, they reject,—how does it affect them? How must it affect them, human nature being as it is? I will answer the question, and none can gainsay it. Necessarily, it increases their dislike to Christianity; it goads that dislike into hatred, and fortifies it by contempt. This is what it does. The mass of the people are sunk in a mournful state of irreligion. You would benevolently wish to reclaim them all; you would wish to see every man a Christian and a churchman. But you repel him more and more; you drive him further from your church, and, what is infinitely worse, further from Christianity itself. You wish to promote Christianity; your measures defeat your object! I remember to have read in a Hebrew writing of great antiquity, a sentiment, which some of you will recognise, and which I beg you all to ponder—"Every wise woman buildeth her house, but the foolish plucketh it down with her hands" I shall refer to a widely different class,—the dissenting portion of the community: and first, to a body, small it may be in numbers, but highly respectable, generally for their intelligence, their high-toned consistency, and the marked propriety of their manners; to say nothing of their position in society. I refer to the Unitarians. You deem them wrong in their views; you cannot, therefore, but deeply regret those views. Indeed, your opinions (stereotyped in your book of common prayer) are very startling and awful, as to the position of the Unitarian body. In your Athanasian creed, you unhesitatingly pronounce their salvation impossible, and the prayer book enjoins you, fourteen times a year, to proclaim publicly that individuals holding their views "shall, without doubt, perish everlastingly." I will not now characterise that creed, because I wish to avoid giving you needless offence. But I appeal to your common sense, I ask you as reasonable men, whether an intelligent body of professing Christians —periodically adjudged to perdition, pronounced by you, their fellow men, to be on their way to deep and dark damnation, are likely to be won over to what you deem essential and saving truth, or to be repelled further and further from it, by being compelled, forced most obnoxiously, to pay the expenses of a denomination, from which they honestly, conscientiously, dissent; and which thus harshly, and presumptuously (not to say irreligiously and profanely) usurping the prerogative of the Great Judge, proclaim, that they "shall perish everlastingly." I make my appeal to reason. "I speak as unto wise men, judge ye what I say." There are the Friends, vulgarly called Quakers; a quiet, inoffensive people, generally ready

for every benevolent work. You deem them in the wrong also; and, deeming thus, must wish to withdraw them from their errors. But they have suffered spoliation at the hands of the established church to the amount of nine millions of money. Last year, only, they were sufferers to the amount of £10,800 in the way of ecclesiastical exactions. I ask you whether men do not increasingly love the sentiments for which they suffer? whether you do not greatly endear to them the opinions for which they have suffered thus severely? You deem them in error; as benevolent, righteous men, you wish to withdraw them from their errors;—and you rivet their very errors around them, by the course you pursue! There are eight other dissenting congregations in Maidstone, besides those I have named. You consider us all exceedingly wrong. Some of us, the Baptists (who practise the ordinance of baptism as your church, Sir, enjoins) are, by name, solemnly anathematized in your canons. Your church, gentlemen, follows us with maledictions. Yet you summon us to pay the expences of a church who heaps upon us its bitter curses! Is this wise? Is this righteous? I speak in sorrow, rather than in anger, that such things are. I blush that such things are done under the name of Christianity. Gentlemen, I thank you for the courtesy with which you listen to these remarks; but allow me to ask, are you not exposing Christianity itself to the contemptuous sneer of the profane? Do you not give to every godless witling, a handle against our common faith? As a Christian man, I do beseech you, for the honour of our common Christianity, to look calmly and seriously at this matter. Review the whole case. Irreligious men form most dangerously erroneous opinions of what Christianity is, from what obtains under the abused name of religion. Gentlemen, our Lord and Master never exposed his Divine system in this manner. The New Testament lays down quite other principles than these. The law of Christianity is a law of love, not of hateful force, not of tyrannic exaction; of righteousness, not injustice. The word of God reverences conscience, appeals to it, treats it as God's vicegerent in the human breast,—not tramples on it, never sets it at naught, as this compulsory support of religion (which is, I know, essential to the established church) does ever and always. As men bearing the Christian name, I beseech you, then, to ask reverently what is the will of Christ, in this matter? Gentlemen, if the compulsory support of religion be the law of the New Testament, then Christianity is not, cannot be, divine in its origin; but is, on the contrary, a bungling imposition;

because it sets at naught the first dictates, ay all the dictates, of wisdom in arranging the means for the end. Thus fearfully do you peril the religion that we love; and, loving it, we speak thus to you. There is one class among you to whom I would especially appeal; and then I have done. There are those present who have enrolled themselves as "sound Protestants;" who, in days gone by, gloried to call themselves "Protestants to the back bone," as I think the phrase is. To you, gentlemen, I would respectfully say, apply to the matter before us, the great Protestant principle—"the Bible, and the Bible alone." More than ever is this incumbent; for this is a day when the most insidious attempts are made to undermine the Protestantism you have pledged yourselves to maintain: and the danger now is, not from Popery abroad, but from Popery at home; not from Popery coming in its own name, and honestly wearing its own colours, but jesuitically worming its tortuous way into the very heart of your own communion! Gentlemen, will you oppose the foe valiantly when at a distance, and be silent when he is at your very doors? Your doors, did I say?—when he occupies the very steps of your altars, and ascends your pulpits! You have not now to learn from me that your church swarms with men who have renounced the very name you were wont to glory in; who, while they eat Protestant bread, pour contempt on Protestant principles, and blush to bear the Protestant name! Surely, then, it is high time to look about you; time to search out the true character of every principle, by the light of God's word. You will have to come at last to the Bible as the only test of truth. The doing this, is the one thing which constitutes dissent; which Burke, you will remember, correctly designated as "the Protestantism of the Protestant religion." I beg then to move as an amendment "That the expenses connected with the worship of Almighty God ought ever to be defrayed by the freewill offerings of the worshippers themselves;—that to wring forced contributions from all classes of the community for the support of one denomination, (from which many Christians conscientiously dissent,) while it is unscriptural and unjust in PRINCIPLE, is at the same time most lamentable in its EFFECTS; and that the churchwardens, therefore, be instructed to raise the necessary sum for defraying the expenses of episcopalian worship within this parish, by the voluntary contributions of the people, instead of by a compulsory rate, as now proposed." Nor, gentlemen, need you fear the voluntary principle. It is charged with a mighty power, which you have not yet learn-

ed. But you will learn it; and then, I predict, you will become quite enamoured of it. You only want £700. Why, the dissenters of Maidstone annually raise among themselves not much less than £2000. Even my own congregation, though we are but a poor people, raised last year about £1500, and you wealthy gentlemen of the church will raise the sum you want with infinite ease."

The East Lothian Rechabite Tent.—The annual festival of this society took place at Haddington, on Wednesday June 14. The brethren walked in procession through the town, preceded by an excellent band of music, and, in the evening, with their wives, families, and friends, in number fully 350, they held a soiree in the Assembly Rooms. The Rev. George Harris, of St Mark's Chapel, Castle Terrace, Edinburgh, chairman, who, with his usual powerful and fervid eloquence, opened and closed the proceedings. Messrs Orde and Wallace, both from Edinburgh, also delivered most effective addresses. Music, songs, and recitations, completed the entertainment. The meeting broke up about 11 o'clock, all apparently highly delighted. Were additional proofs required, this instance of itself is sufficient to show, that rational enjoyment and true happiness can be attained without the aid of destructive stimulants, the use of which it is a chief object of the society to put down.—*Scotsman Newspaper*, June 21.

The Annual Meeting of the Southern Unitarian Book Society, and Southern Unitarian Fund Society, will take place on Wednesday, July 19, at Newport, Isle of Wight, when the Rev. George Harris of Edinburgh, has engaged to preach. On the day following a tea party will be held of the Teachers and Friends of the Newport Unitarian Sunday School. E. K.

On Wednesday, July 26, the Kent and Sussex Unitarian Christian Association will hold its annual meeting at Maidstone, when the Rev. George Harris will preach.

The following Sunday, July 30, Mr Harris will preach at the Unitarian Chapel, Maidstone, morning and evening, in behalf of the Day Schools for Boys and Girls, supported by the Unitarian Congregation of that place.

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UNITARIANISM UNTENABLE.

A LETTER addressed to the Unitarians of Chester, Edinburgh, and Norwich, Great Britain, and Pittsburgh, America, by W. J. BAKEWELL, their former Pastor; with an Appendix, containing Scripture Testimony respecting the Nature of our Saviour, the Personality of the Holy Spirit, and the Doctrine of Christian Redemption; interspersed with Remarks. Pittsburgh, April 12. 1843.

THE title of this pamphlet has the merit of being a correct and succinct description of its contents. The question to which it is devoted, is one which every man must settle for himself; and the opinions of those who, like Mr Bakewell, occasionally leave the Unitarian for the Trinitarian fold, and of the larger numbers who every year make the opposite change, are very immaterial to those who wish to settle it by an appeal to evidence, or who have already examined the question and its evidences with the care and attention which they deserve. To *argument* a candid man will always be as amenable as he will be proof against *authority;* and there are few to whose arguments we would listen with more respectful deference than Mr B. In perusing his pamphlet, we are struck with its *tone*, so different from that of orthodox pamphlets in general. Instead of the cool assumption of superior correctness, with which we are so frequently offended, we find that all his strongest assertions are guarded by, "as it now appears to me," or by some such expression, importing deference to the judgment and the sincerity of those

with whom he agreed at one time, though he now differs from them. If this courtesy were the uniform effect of the transition from one extreme to another, we should be tempted to wish that all theological controversies were conducted exclusively by such persons. It is most true, as he declares, that his intercourse with his former congregation here was that of the most affectionate reciprocal regard; and we dare venture to promise, that none of his Edinburgh friends who remain, will "suspect the purity of his motives on leaving a denomination every where spoken against, for one to which no worldly opprobrium is attached," and that, as far as they are concerned, he may dismiss all his apprehensions on this subject. To those who have not had the same means of judging of his character, it may be proper to suggest, that, in the United States of America, the Church of England, to which he is now attached, is not bolstered up by the whole powers of the State, by rich bishopricks, by cathedral stalls, and the spoils of all other sects of religionists—that it does not there, as here, raise its mitred front in courts and parliaments, or ally itself with a powerful and wealthy aristocracy, or wield a direct political influence over the fate of other parties, or point the scornful finger of fashion against those, who, as the English prayer book presumptuously declares, "shall, without doubt, perish everlastingly." In America she is but one sect among many, except, so far as the *prestige* of her original alliance with power and wealth may have accompanied her to the land of republican institutions. We therefore hope, that even those who do not know Mr B. as well as we do, will give him credit for perfect disinterestedness in making a change which we confess has greatly surprised us.

After perusing his letter with respectful care, and with the kindest interest in the benevolent and amiable writer, we remain unconvinced by his reasonings, and by his array of textual evidence for his new opinions. To give our reasons for adherence to the faith that is in us, would be to write out a whole system of exegetical theology; and, of course, this cannot be expected in this place. Nor is it at all needful. The views

which Unitarians take of the quoted texts, are to be found in many excellent and elaborate expositions of the Scriptures by their learned writers; and all who desire to compare these with Mr B.'s commentaries, can easily have access to both. We shall endeavour, however, to develope the train of thought which has led our esteemed friend to renounce those views and principles which he did at one time, correctly, as we think, identify with the Gospel of the blessed God.

It appears that his change is very recent. He resigned the pastoral charge of the Unitarian church at Pittsburgh last October, "not," he says, "because any dissatisfaction was expressed with myself or my services, but in consequence of the decreasing state of the little society, and my persuasion, that after the unsuccessful efforts for many years to raise a congregation, no advantage to the cause of Unitarianism could arise from continuing any longer the ineffectual struggle against the overwhelming opinions and efforts of the orthodox population. I was disposed to think, that our cause might be better promoted by our quietly mingling with the Christian public, and trusting to the silent operation of truth." He seems to have imputed his failure, in part, to his having held too much what he terms "an agonistical attitude." In looking for a place of worship for his family, his admiration for the English Church liturgy determined his choice. He listened with devout attention, and was much impressed with the service, though parts of it, especially of the litany, were offensive to him; but in this respect he underwent a gradual change, terminating at last in complete acquiescence in every petition. He assures us, that his principles were not regulated merely by his feelings, but that his understanding was all the time engaged in serious examination. We believe him; but the result of such an examination is often influenced much by the prepossessions with which we enter upon it; and, as our friend had been greatly disappointed with the slow progression, or rather retrogression, in Pittsburg, and in some other places in America and in England* of

* "Long before I resigned my last pastoral charge, I had often reflected, with no little perplexity, on the present state of

those principles which he had formerly advocated, and as he had compared their success with that of orthodoxy in the same places, he seems to have suspected, on this ground, the truth of his original doctrines. We need

Unitarianism, and the *little success* which has attended all the means which have been taken in this country and in England for the dissemination of its doctrines. And after I had ceased to officiate in the pulpit my perplexity increased. In England, except where a popular preacher attracts, the Unitarian congregations have been for many years decreasing, and in many places, the chapels are nearly empty. To adopt an expression somewhere used by Dr Chalmers, "they are rapidly dwindling from observation." Before I left my native land, I was encouraged by the flattering accounts which we received of the progress of Unitarianism in America. I knew that at Boston there were more than twelve Unitarian churches, and heard of its very extensive and irresistible progress in the West. A residence of four years in this country has fully convinced me of the erroneous impression which exists on this subject in England. One or two congregations, indeed, may be brought forward which have increased of late, but others have diminished, I am led to believe, from what I have seen, heard, and read, in greater proportion." "When in England, I regarded the Established Church as the great obstacle to the progress of Christian truth, and fully believed that in this country Unitarian Christianity would rapidly spread. But I now find that even here, where all denominations are on a footing of equality, Unitarians preach and publish without producing any sensible effect on the public mind."—P. 6.

It is evident from these and other passages of his letter, that Mr Bakewell has too long indulged himself in the common error of regarding "*success*" as a test of truth. The data on which he founds the application of that test to the Unitarian denomination are very inaccurate. He is wrong in his statement of the condition of the Unitarian congregations in the fatherland; he is wrong in his averments as to America. We are aware, indeed, that he himself entertained an "erroneous impression" as to the progress of Unitarianism in the United States previously to his emigration thither, and had magnified its "success" in his own imagination far beyond what the facts warranted; but so far as our knowledge extends, we do not think his "erroneous impression" was common "in England." In the Christian Pioneer for January 1842, was inserted, from a correspondent of the *Scottish Guardian*, a statement of the progress of Unitarianism in America. It was the statement of an opponent to our faith, and he affirmed "that the Unitarians have *almost doubled the number of their congregations* within little more than ten years—an increase this, in one sense, greater than that of almost any other denomination." In proof he adduces the facts, that in the course of

not say that the prepossession against any principles whatever on such grounds is of the nature of prejudice. If it is not, we ought to have a strong prepossession in favour of Mohammedanism, and of Roman Catholicism. The very imperfections of mankind often alienate them from the truth; and the more completely any system is true, the more likely is it to be unacceptable to those who labour under a large amount of such imperfections. Take what view of Christianity we will, its conquests do not proceed after the manner of the apostolical age, as Mr B. seems to have expected. Nor ought this to be looked for, when it has no longer the aid of those giant powers which enabled the apostles to effect such astonishing victories. Christianity now recommends itself chiefly by its own excellence; and if Unitarians have taken proper pains to possess themselves of the good seed, they must expect it sometimes to fall among the thorns, and into the stony places of this world, and must not think the worse of it on that account.

Mr B. seems to have been also dissatisfied, and, perhaps, disgusted, with "the wild notions that many Unitarians have lately adopted." What these notions are he does not specify; but it will not be very easy to find any sect without its own "wild notions." The extravagancies of Puseyism, in the church of Mr B.'s adop-

a few years the Unitarian congregations in Massachusetts have increased from 100 to 150; in Maine from 6 to 15; in New Hampshire from 6 to 19; out of New England from 8 to 36; west of the Alleghany Mountains, from "*a small society at Pittsburgh*" to 17, "besides a large number in an incipient state." These numbers relate to the *Congregational* Unitarians only. Besides these there are the thousand churches formed in twenty-five years, comprehending one hundred thousand communicants of the *Christian* denomination; the many hundred churches of the *Universalists*; the 450 churches of the *Friends;* and, in addition to these, numbers of the Baptists, Lutherans, &c. When the ignorance, prejudice, and fanaticism so prevalent in many portions of the United States are taken into consideration, the test of "success," most fallacious though it be, will not prove the condemnation of Unitarianism. The accounts we are repeatedly receiving from the United States, attest the truthfulness of the Scottish Guardian's correspondent, and prove that when Unitarians are true to their principles, the truth of God will ever be glorified.

tion, have assisted in making shipwreck of a measure of national education in this country, and threaten to make shipwreck of the Church Establishment itself. The wild notions of ecclesiastical power indulged by Presbyterians have nearly made shipwreck of the Established Church of Scotland. If the formularies of established churches cannot restrain such extravagancies, it is but natural that something similar should be found among a party which does from settled principle disclaim alike the authority and the aid of acts of the Legislature, of bishops, presbyteries, general assemblies, general councils, and all other forms and modes of usurping those sacred rights which belong to the individual mind in the pursuit of religious truth.

With these preliminary impressions, unfavourable to his old principles, Mr B. tells us that he sat down to study the New Testament alone, without commentary, and, "*as much as possible*," without reference to the creeds of any denomination. He must excuse us for remarking, that, in the circumstances in which he was placed, this was altogether impracticable. What! he, a theologian by profession, of more than twenty years' standing, deeply read in controversial divinity, and attending a Trinitarian place of worship, where he was perpetually forced to think of his old opinions with reference to two or three creeds recited at each service, to attempt to study the Bible without reference to creeds and commentaries! The utmost he could effect was to try to give the doctrines of the Bible a preponderance over human interpretations of its language; and he would have accomplished this best by taking the aid of some of the able and excellent minds who have been engaged in the same task, and who have arrived at opposite conclusions on the points to be elucidated. After comparing their commentaries, and using the New Testament as the arbiter between them, he might indeed have erred, but he would at least have taken the best means to arrive at a right conclusion. If he could really have converted his mind into a *carte blanche*, and had read the New Testament without a commentary, we do not see how he could possibly have found therein the doctrine of a Trinity of persons in the Godhead.

Mr B. blames the mode in which his education was conducted, because the study of Natural Theology was made to precede the study of the Scriptures. We are deliberately of opinion that his studies were, in this respect, conducted in the right order. "He that cometh to God must believe that he is." The book of nature is open before him, written with the hand of the Almighty, in characters the most intelligible; and would Mr B. desire that he should not read what the wise and good of all ages have read there, till he has first read the written word? To what end postpone the teachings of nature? Surely it is not possible that they should contradict the truths of Revelation. David did not think so, when he composed the 8th Psalm. Paul did not think so, when he told the Romans that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things which are made." But perhaps Mr B. would say, "We may err in our deductions from nature." So we may; but is it not equally true that we may err in our interpretations of the New Testament, and *that* even if, acting on Mr B.'s principle, we had gazed on this fair world without our once thinking of its author, till we had opened the sacred volume. Mr B. forgets that the pretensions of the Bible to be the depository of divine instruction must be judged of by the lights which God has given us, and especially by comparing its contents with those invisible things which are "understood by the things which are made." We are quite aware of the opinion of Dr Chalmers, that the authority of Revelation is to be first *historically* settled, and that all truths of religion, natural religion included, are to be afterwards deduced from the written word of God. But there are higher authorities than the Professor of Divinity at Edinburgh. When the great apostle of the Gentiles addressed himself to a heathen auditory at Athens, he did not begin with the resurrection of the dead, and the future judgment, but with the truths of natural religion, appealing to their own sense of religion, as expressed in their own poets, and telling them that we are the offspring of that God who made the world and all things therein, who dwells not in human temples, but is present every

where, and determines every event before it comes to pass; that in him we live, move, and have our being; and that his nature is absolutely unlike those idolatrous representations of him which are carved by art and by man's device. Having prepared their minds by these lessons of natural theology, he then, for the first time, announces that God "now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead." Here is the example of an apostle, who might have begun with working a palpable miracle, or with the exposition of the then recent historical credentials of his belief in Christ, preferring the method condemned by modern professors, and laying the foundation for his doctrines of revealed religion by an appeal to that law which God has written in the hearts of all men who have a soul capable of being impressed by the sublimities of his magnificent creation. The example is the more striking, because the appeal to authoritative revelation was then easy. In our days, it is comparatively elaborate; at least if we are to settle the question on merely *historical* grounds. If we settle it on the ground of what is termed its internal evidence, that evidence which arises from its correspondence with the character of God and its fitness for man, for whom it is professedly designed, we must first study natural theology; that is, we must do what Mr B. and Dr Chalmers disapprove of, if they follow out their own principle.

But Mr B. has taken more hints than this from our Edinburgh professor. He says he resolved, in compliance with the reverend doctor's advice, to search the Scriptures on the principle "not, what thinkest thou; but, how readest thou." He reproaches himself that, pre-occupied with the notions of natural religion which he had imbibed, "instead of learning the design and character of the Almighty," to use the words of Dr Chalmers, "from his own mouth, I sat in judgment upon them, and made the conjectures of what they should be take the precedency of *his* revelation of what

they *are*;" and he imputes his Unitarianism to this mode of studying the Bible. In another part of his work, Mr B. favours us with another quotation from Dr Chalmers, in which the same idea is developed more at large. We quote a part of the quotation from the reverend doctor: "Our business is not to guess, but to learn. . After we have established Christianity to be an authentic message from God, upon those historical grounds in which the reason and experience of man entitle him to form his conclusions, nothing remains for us but an unconditional surrender of the mind to the subject of the message. We have a right to sit in judgment over the credentials of heaven's ambassadors, but we have no right to sit in judgment over the information he gives us. We have no right either to refuse or to modify that information till we have accommodated it to our previous conceptions. Any previous conceptions of ours are of no more value than the fooleries of an infant." "Instead of theorizing on the counsels of the divine mind, let us go to that volume which lighted upon our world nearly two thousand years ago, and which bears the most authentic evidence that it is the depository of part of these counsels. Let us apply the proper instrument to this examination. Let us never suppose it to be a work of speculation or fancy. This is a pure work of grammatical analysis; it is an unmixed question of language. The commentator who opens this book with one hand, and carries his system in the other, has nothing to do with it."

We have quoted these passages, because they contain an exposition of Mr B.'s new principle of interpretation. They are, in our deliberate judgment, erroneous in some very important points. They assume that every word of Scripture is as directly inspired as if it proceeded out of God's "own mouth;" in short, that the Bible is not the *history* of a revelation of God's will, but is itself in every tittle a *revelation*; that the Evangelists write, not as "having had perfect understanding of all things from the very first,"* but because they were moved to write by an irresistible impulse of

* Luke's Preface.

the Holy Spirit. There is much which we might urge against this untenable theory, and nothing of the least weight that can be urged for it. But let us, for the sake of the argument, suppose it to be conceded that every syllable is literally the word of God and not of man; even when Paul directs Timothy to bring him his cloak, or to take a little wine for his stomach's sake; let us forget those inconsiderable discrepancies between the several narrators of the same fact, which are intelligible and natural in our view, but impossible upon the theory of verbal inspiration, and we cannot help thinking that, after all these admissions, the rules laid down by Dr Chalmers will work worse for orthodoxy than for Mr Bakewell's old opinions. Suppose that Mr B. comes to such a passage as "I and my Father are one," he is not to *think* about it; he is merely to *read* it, and to adopt its most literal construction. He had been accustomed by his Unitarian education to inquire whether the same evangelist did not record a solemn prayer of Jesus to his Father, "that all who shall believe on me may be one as we are one" (John xvii. 20–22), but he is not to make any such reflections in future; he is not to draw the inference that a unity with God which the apostles and disciples were to participate, could not be a unity of essence, but must have been a unity of purpose, for this would be to infringe the professorial rule, it would be to *think*, whereas he is only to *read*—it would imply that he was pre-occupied with the doctrine of natural religion, that God is one, and with the declarations of Scripture to the same effect, and that he did not at once adopt implicitly the first notion which the words taken by themselves might seem to warrant, because that notion seats another person upon the throne of the Eternal—it would imply that he searched the rest of the record to see whether the first impression was the correct one or not; he is, therefore, to reject this false and presumptuous principle of interpretation. So far, the rule of the worthy professor of divinity, if adopted, works against the Unitarian. But let us take another passage—"My Father is greater than I" (John xiv. 28); and does Mr B. adopt the Chalmerian rule here also? His orthodox friends as-

surely do not; they venture to reject the obvious and direct meaning of the words—they forget their own canon, that there is to be no "theorizing on the counsels of the divine mind," that we are not to bring "speculation or fancy," but "pure grammatical analysis to the work;" that it is not to be "what thinkest thou?" but, "how readest thou?" When the Unitarian is induced to depart from his first impressions of the force of the former text, as, for the sake of this argument, we have supposed him to do, it is in order to embrace a sense sufficiently obvious and natural, and founded on the "grammatical analysis" of similar language employed in other passages by that evangelist who records the debated words. But, in this latter instance, the rules of grammar give the Trinitarian not the smallest assistance, and he is forced to bring a theological "speculation or fancy" to his aid. He assumes the principle, not merely that Christ is God, but that, when he lived among men, he sometimes spoke as God, and sometimes as man; that when he said, "I and my Father are one," it was in the former capacity; that when he said, "My Father is greater than I," it was in the latter capacity; that he alternates between these two characters and modes of speech; and that, whenever he speaks of *his works not being his own*, *but his Father's*, of his not *knowing certain things* which are known to his Father only, of his powers *not being his own*, *but being given* to him, or of his one day *surrendering his kingdom to his Father*, *who had put all things under him*, he is in these and other such passages to be understood to speak, not as God, but as man. Now, we have nothing at present to do with the truth or falsehood of this theory or "speculation," with the amount of its proof, which appears to us to be nothing, or with the difficulties attending its practical application, which appear to us altogether insuperable. Our purpose at present is merely to show that the maxims of interpretation adopted by our excellent professor of divinity and by our much esteemed quondam pastor, will not enable them to bring out their own conclusions—that they are actually compelled "to sit in judgment on the information" contained in the most plain and intelligible passages of the record—that, in spite of their having disclaimed all "right

either to refuse or to modify that information" which such passages contain, they do actually refuse to adopt their undeniable construction "till they have accommodated it to their previous conceptions," to those conceptions which are pronounced *ex cathedra* to be "of no more value than the fooleries of an infant."

We might illustrate, at great length, the utter impracticability of applying the Chalmerian canon of criticism, by examining this pamphlet of Mr B.'s. Instead of discarding the right either to refuse or modify the apparent meaning of what he reads in the Bible, he is perpetually accommodating that meaning to his own "previous conceptions," more freely (though, we doubt not, unconsciously) than he ever did when he was among us. He builds the mighty mystery of three co-equal persons in the divine nature on the baptismal form given by Mathew, thus deducing a doctrine avowedly unintelligible from a book which, as he himself confesses, does not contain the explicit statement of it found in human creeds. Though the stupendous doctrine is thus an inference of his mind, an inference, too, which he cannot understand, and which, therefore, one might think he would deem it presumptuous to entertain in any other language than that of express revelation, yet he thinks that "*the Trinity* is manifestly recorded." In drawing such an inference, we conceive that he abandons the worthy professor's canon, modifies the information he receives from God's word, and most unequivocally accommodates that information to his "previous conceptions."

Were we to attempt the hopeless task of defending some untenable theological dogma by the aid of that buckler with which Dr Chalmers has supplied us, we should assuredly not select the doctrine of the Trinity, nor any other doctrine which, like the Trinity, cannot be found, even once, distinctly enunciated in the whole Bible; but we should, without hesitation, fix upon Transubstantiation; a doctrine which we should not need to set about proving by the production of one text from part of the record, another from another, and a third from a third, and then, by instituting an elaborate process of fallible *human reasoning* from intelligible premises to an unintelligible conclusion. No such sophis-

tical proceeding will be required to establish Transubstantiation.' All that is needed is, that we adopt implicitly the plain and literal construction of certain passages of the Bible, without presuming "to refuse or modify that information" which they contain, or "to sit in judgment" upon it. The passages are not a few. We defy the most ardent advocate of the mysterious doctrine of the Trinity to produce such an array of explicit assertions of that doctrine from the pages of the Bible, as we shall produce, upon Dr Chalmers's approved plan, in favour of the great mystery of the Roman Catholic Church. "Take, eat, this is my body" (1st Cor. xi. 24, also Matthew xxvi. 26, and Mark xiv. 22). Luke has it thus, "And he took bread, saying,—this is my body,—this do," &c. (xxii. 19). "The bread of God is he which cometh down from heaven," &c. (John vi. 33). "I am the bread of life" (John vi. 35). "I am that bread of life" (John vi. 48). "This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John vi. 50). "I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 51). The Jews said "How can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (John vi. 52, 53). "Whoso eateth my flesh and drinketh my blood hath eternal life;—for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—He that eateth me, even he shall live by me.—He that eateth of this bread shall live for ever" (John vi. 54, 55, 56, 57, 58). We would ask Dr Chalmers or Mr Bakewell whether a defender of Transubstantiation has not a right to call upon him to adopt the direct and literal meaning of these words of our Saviour, "to make an unconditional surrender of the mind to the subject of the message," and to admit that he has "no right to sit in judgment over the information" which it contains. That information is express and explicit, to those who are ex-

cluded, by principle, from all attempts "to modify that information," or "to accommodate it to previous conceptions." Dr Chalmers must either abandon his "previous conceptions," and embrace this vital doctrine of the Holy Catholic Church, or else "sit in judgment" on the import of these numerous passages, just as a Unitarian would do. If he urge that the literal meaning would contradict the evidence of the senses, or the evidence of *common* sense, and that the metaphorical character of the whole passage is established by other parts of the narrative, and by the circumstances in which our Lord was placed at the time, he argues, in our judgment very correctly, but at the same time, very inconsistently with his assumed principles, and loses all title to censure those who *think* while they read, and who consider it their duty to think profoundly of the correspondence of the supposed import of these or other passages with common sense, with other known truths, and with other doctrines of divine revelation, in order that when they decide, they may decide well and wisely.

If we have succeeded in making ourselves understood, our readers will now be prepared to admit, that the canon of the distinguished and venerable professor is incapable of being acted upon by his own party or by any other. There is a fallacy in the principle on which that canon is founded, which it may be worth while to elucidate briefly. It is the notion that the inferences which we draw from the records of revelation may be freed from all uncertainty, but that all other modes of arriving at truth are, in their nature, comparatively liable to error. Now, to us it appears, that the inferences of merely human science are, in very many instances, not indeed free from all doubt and uncertainty, but as certain in their nature, to those who can understand the grounds on which they rest, as any kind of evidence which can be presented to the mind. On the other hand, the inferences from the records of revelation ultimately rest on human reason for their reception, and *that* in two ways; for reason must judge both of the truth of the revelation, and of the import of the words in which its doctrines are conveyed. To reason, therefore, against the use of the reasoning faculty, and

to undervalue the accuracy of its deductions, is to reason against the solidity of the foundation on which religion itself is established. Reason is, no doubt, feeble and fallible, but it is the best gift of God to man, for without it even revelation would be darkness, and truth of all kinds would be altogether unattainable. In relation to scriptural truth, reason must not only not be discarded, but it must be sedulously exercised in the beginning, in the middle, and in the end of our inquiries, if we would escape from those monstrous errors and delusions with which the pages of church-history every where abound. No doubt the sacred volume, and most especially the inspired language of our blessed Saviour, recorded by those who heard it, are to be read with the deepest reverence, and with a solemnity of feeling totally differing from that with which any other work should be perused. Still, the language is human, and, as Dr Chalmers says, it must be interpreted by the ordinary rules of grammatical construction. The deductions we draw from it are, therefore, as far as can be conceived from being free from that liability to error which attends other deductions of the rational faculties; and if we make it a principle to put those faculties to sleep, and to forget the facts which we have learned from God's other revelation, the book of nature, we shall be too apt to be led away by the glosses of priests, by the prejudices of the nursery, and by the thousand associations of human error with ancient churches, liturgies, and creeds.

But it is time to finish our critique. We feel assured that our excellent friend will take our remarks in good part. We gladly and warmly reciprocate all his kindly expressions towards us, and would gladly restore him to his former, and, as we think, better and sounder belief. If this is not possible, we trust he will be happy, whatever may be his creed. We have always esteemed him to be a sound-hearted excellent person, and we are persuaded that men of this stamp are to be found of every variety of creed, and that they are nearer to each other in principle and in feeling than they often appear to be, and very often much nearer than those who approximate in subordinate matters. We

feel assnred that if Mr B. should ever revisit "the sublime and venerable cathedrals" of his native land, he will not be easily reconciled to certain clauses of the creed of St Athanasius, a creed which the sister church in America has done herself honour by erasing from her prayer-book. We are confident that if this piece of arrogance and uncharitableness is ever pronounced in his presence, he will think of those to whom this affectionate letter is addressed, and imitate the conduct of old George III., who used at that part of the service, very significantly to mark his disapprobation of it, by indignantly closing the impious and presumptuous volume.

THE RISE OF A CHRISTIAN HIERARCHY.

(*From the Boston U. S. Monthly Miscellany.*)

In the year sixty-six, the last of the reign of Nero (such is the tradition of the Catholic Church), Saint Peter was crucified in Rome. Over his place of martyrdom, in later ages, St Peter's Church was erected, and Christians took no unworthy pleasure in building it from the materials furnished by the circus of Nero. One thousand and seven years after the death of the humble apostle, Gregory VII. was raised to the Papal chair. Peter was a self-denying teacher of divine truth: his successor was the sovereign of kings. He deposed the Emperor of Germany; England, under William the Conqueror, paid him an annual tribute; he claimed Spain as the property of the Church, and the throne of Russia was accepted by the heir-apparent as his gift. The apostle *exhorted* all men to believe the Gospel and repent; his so called successor in St Peter's chair, *commanded* mankind to bow down to the laws of the Vatican, under pain of the dungeon or the stake. Peter was a fisherman of the Galilean lake, a humble apostle of the meek and lowly Jesus; his successor was a great spiritual and temporal potentate. Christ had forbidden his followers to use the sword; the Pope was attended by

body guards when he worshipped, he raised troops, sent out armies, and took sides in almost every war of Europe.

How came about this strange transformation? We see that church government, which in its origin was so simple, grow up in a few centuries to be a universal despotism. We propose in these remarks to give some account of the growth of Church power, from the time of the Saviour till it was consolidated and organized. The history of the Christian hierarchy is a melancholy one. It is the history of ambition veiled under the pretence of humility—of encroachment, often of fraud, and persecution, and violence—of heaven's truth perverted into the means of spiritual tyranny—of unscrupulous art taking advantage of superstitious fear—of a religion intended to make the soul free, made a chain and a snare for the soul. It is a history, to read which makes us think worse of human nature. Yet it is well worth our reading as a warning and a safeguard. For a thousand years the most momentous events and important relations of Europe revolved around this question of Church power.

What was the form of Church government which Christ or his apostles established? This question has a practical interest, for different churches—the Greek, the Catholic, the Presbyterian, the Episcopalian, and we know not how many others—have claimed, each that its mode of Church government is of divine origin. Nay, in our own day, we hear on every side these claims of rival churches.

Did our Saviour establish any system of Church government? Nothing can be more certain than that he did not. We no where find him appointing popes or patriarchs, archbishops, bishops, priests, arch-deacons, deacons, or any of the officers of a great and powerful hierarchy. On one occasion he sent forth seventy disciples to preach his Gospel; they went, and returned to give him an account of their success, and this is all that we are told of them. Their office expired with them—very probably, for we have no further account of it, with the particular occasion. He appointed twelve apostles. Their office was to bear witness to the world of the life and

teachings of the Saviour, and, as the seal and evidence of their ministry, they were invested with miraculous power. We hear men now claim to be the successors of the apostles—holding by inheritance, by transmitted consecration, their office and authority. But nothing can be more absurd than such a claim as this. Our Saviour made no provision for any one to succeed the apostles. Indeed, in this sense, they could have no successors. Their office too expired with them. No person now lives who bears witness to the life and teachings of Jesus as something that he personally saw and heard, nor is any one invested with miraculous power. Our Saviour did not even organize his followers. He established no outward church, nor association, nor organization. He left no commands as to the mode in which the Church should be organized and governed. All that he did was this,—he sent forth his apostles to preach the Gospel; he prescribed the mode in which converts were to avow and make profession of their faith; he partook with his apostles of the commemorative rite of the Lord's Supper. This was all, and this had nothing to do with Church government and the power of an organized hierarchy.

But it is said that the apostles established a form of Church government, and that what they required is binding on us. Let us then look at what they did, and see if we can find any foundation for the enormous claims of the various hierarchies which have ruled the Church.

Enter any church which the apostles established,—at first it was composed of members standing on an entire equality with each other, the apostles alone, from the original position in which Christ had placed them, and in which no persons could succeed them, holding a higher rank, and exercising a general control over the whole. But as the church was enlarged and its affairs grew burdensome, other officers were appointed to relieve in some degree their cares. Before speaking of the offices which they established, it may be remarked, that they were suggested by incidental emergencies, and that those who filled them were appointed by the vote of the people.

The first officers appointed were deacons. The apostles were engrossed by the ministry of the word. The Grecian Christians were dissatisfied, thinking that their poor widows received a smaller share in the daily distribution than the Hebrew. To remedy these complaints (the account may be found in Acts vi.), the apostles proposed to the Christian believers to appoint men to attend to this duty. The proposition pleased the Church, and they appointed seven individuals, with the title of deacons, whose business it was to attend to the distribution of alms. This was the first office instituted in the Christian Church.

But soon the churches increased, and the details of their management became too extensive for the apostles alone. And now to meet this want another office was instituted—that of elders, presbyters, overseers, or bishops. In each church the members selected three or four, more or less, of the most respected, and generally from among the more aged, to fill this office. Their duties were various. They had the general superintendence of the affairs of the church, and gave their time and attention to its concerns according to their several qualifications—some in public teaching, others in preserving order and discipline, others probably in visiting the sick or instructing the young. They were all required by Paul (1 Tim. iii. 2.) to be qualified to teach and instruct.

We have no room to enter into modern controversies. We would only say here, that presbyter, elder, overseer, bishop, were but different names for the same office, just as with us, the pastor of a church and the minister of a church are but different names for the same office.* It denoted the overseers over the collec-

* Thus Paul addresses the assembled presbyters of the Ephesian church, whom he had sent for, as bishops (Acts xx. 17–28). So likewise in 1 Tim. iii. 1, the office of presbyter is called that of a bishop, and in verse 8, the office of deacon is mentioned as the only existing church office besides, as in Phil. i. 1. And thus Paul enjoins Titus to appoint presbyters and immediately after calls them bishops. It seems, too, that a council or college of presbyters was in general appointed over a church (Acts xiv. 23 ; xx. 17, 28 ; Tit. i. 5.) Thus the churches were governed by a union of presbyters or bishops chosen from among themselves,

tive concerns of any church, and the words are used interchangeably in the New Testament. These presbyters or bishops, of whom there were several in each church, were elected by the people, and even then they did not have the management of affairs to the exclusion of the people.

In addition to this, women, and particularly widows who were poor, were, in that age of primitive simplicity, employed under the name of deaconesses, in certain offices of the Church, such as attending the sick, ministering to the poor, or assisting strangers, for which they were allowed a certain stipend.

As to the provision made for instruction we have no very definite information. At first there were prophets and teachers, with various gifts, such as the gift of tongues. So far as these gifts were miraculous, they ceased with, or soon after the apostolic times. It seems that any one who chose might speak in their assemblies, but probably instruction was mainly in the hands of the elders or bishops, who, when they did not speak themselves, exercised as moderators more or less control over the meeting.

But however distinguished by title or office, there reigned among the members of a church a perfect equality. And what is to be especially remembered, the *people* were first in authority. The assembly chose their own officers or teachers, or received them by free consent when recommended by others. They rejected or confirmed by their suffrages the laws and rules proposed by their officers; excommunicated profligate or

and we find among them no individual distinguished above the rest who presided over them; though, probably, in the age succeeding the apostolic, of which we have so few memorials, the practice was introduced of applying to such an one the name of bishop. But the presbyters had not the management to the exclusion of the church itself. The whole church at Jerusalem took part in the deliberations respecting the Gentile and Jewish Christians, and the epistle drawn up is in the name of the whole church. The Epistles of Paul, treating of controverted ecclesiastical matters, were addressed to churches, as if assuming that the decision was with them. The excommunication of a licentious person was to be the work of the whole Christian society (1 Cor. v. 3–5.) So in litigations, the settling of them was not confined to the overseers, but referred to arbitrators (1 Cor. vi. 5).

unworthy members; restored the penitent; decided questions of controversy, and disputes between bishops or elders and deacons; in a word, exercised so far as their own government was concerned sovereign power. The church was a republic of the simplest form.

Nothing could be more inartificial than the organization of the Church in apostolic times. Generally the church in any place was small—a little company when all were collected. They had no temples nor public buildings. They met generally in private houses, and in times of persecution in secret places, by night, among the hills, in the woods, in caves, wherever they might sing their hymns and breathe their prayers in peace. These several churches were entirely independent of each other. The believers of Corinth had no authority over those of Ephesus. Each church, save the connection of brotherly love, stood alone. The members of each of these brotherhoods, for the sake of order and mutual profit, chose from among their number those who were best qualified to perform certain needful offices. Three or four distinguished for their piety and wisdom were selected as elders, presbyters, bishops or overseers, to exercise a general oversight over their affairs collectively, and to whom the younger and more inexperienced or uninformed might look for instruction; a few others, under the name of deacons, attended to the poor and to some part of their secular business, while a few deaconesses saw to the comfort of the sick and the stranger. We must remember that these two latter offices had a peculiar importance in those days, when persecution might suddenly deprive a man of his property, or drive him from his home as an exile, or when death might rob a family of its head, and leave his children orphans, on the bounty of his Christian brethren. In their meetings those spoke who thought themselves, or were thought by others, competent to give instruction. Generally, as with the other offices, this fell into the hands of one or a few individuals. It was a society of near and dear friends, united for Christian growth and support, with an organization the most simple possible, and this growing up incidentally out of particular emergencies. Such was Church government as it came out from

under the hands of the apostles. There might be cases in which others had a more general mission—as evangelists, or as Mark and Luke the companions of Barnabas and Paul, or as Timothy and Titus, appointed to aid the apostles as the number of the churches increased; but such as we have described it was the system—if any thing so simple may be called a system—of church government which came from apostolic times.

On this slender foundation have been built up those complex systems of Church government which would put the Christian world under the dominion of some powerful hierarchy, those arrogant claims of rival churches, each of which asserts the sole right of ordaining ministers, of giving instruction, and of regulating the devotion of mankind.

Immediately after the apostolic times we have no records of the nature of Church government. When history, in the second century—(a length of time as experience shows, long enough for much greater departures from the original system)—again speaks of it, we find that there had been already very considerable change. By silent and probably unconscious encroachments, those who had power had increased it. We find in the congregation a bishop, possessing a distinct office and a pre-eminence over the rest. And it is easy to imagine how this should have come about. As the numbers in any particular church increased, it may have been found useful to appoint one of the elders to preside over the rest, and to be a centre of union to the whole society. It is supposed by some as probable, that the church in Jerusalem, grown numerous, and deprived of the apostles, was the first to adopt this course, and that other churches by degrees followed the example, or fell into it from convenience. Yet, though the presiding elder or bishop had the same name, he bore no resemblance to the bishops of later times. During the first and second centuries a bishop had the care—was the minister—of one Christian assembly, performed the various parts of Christian worship, attended the sick and the poor, directed the presbyters in their duty; but had not the power to decide or enact any thing without the consent of the elders and people. His office and authority were

very much the same as those of a minister in one of our independent churches. Each church was entirely independent, governed by its own rulers and its own laws. But nothing, where there is opportunity, grows faster than power. And the power and jurisdiction of the bishops rapidly increased. An historical account of the progress of the Christian hierarchy would occupy more space than we have at our command. We will suppose a single case, and unite together in one picture what was probably true in substance in that and in every other case.

Take then the church at Rome. At first it was a single small collection of converts, governed by elders which it appointed. The church increased, the apostles were no longer living, one of the elders or bishops was made the president, and was called *the Bishop*. Through his exertions and the labours of those with whom he was connected many converts were made, so many that they were obliged to meet in separate places. But they were peculiarly near to each other. They were persecuted and oppressed by the world around—a handful in a multitude thirsting for their blood. They were accustomed, both in the Jewish and Pagan Church and State, to see some one at the head who ruled all the members; they would naturally feel a filial feeling towards the parent church; they were weak and needed assistance; the original church would naturally hold its place as the parent church, and its bishop, like a missionary in modern days among the heathen, be regarded with particular respect by the new converts, and he would exercise something of the same superintendence over the feeble churches he had planted as over his own. Under his care churches sprung up in the neighbourhood, and over them in their weakness, and, from custom, after they were strong, he had a similar superintendence. Thus the bishop of one church became the bishop of many, each of whom however had its own bishop. Then as the number of churches increased, having many interests in common, they met by their delegates—who were generally the bishops of the particular churches. Meeting in the large city, its bishop was naturally the presiding officer; he was

the centre of communication and influence, and this gave him a pre-eminence above other bishops. To prevent civil cases from going before the Pagan tribunals, they referred them to the bishop for decision. Then by degrees the church acquired property in buildings or other ways. As the organization became more complete, the clergy were separated from the laity, the bishop appointed the inferior clergy, and the form of consecration was supposed to have a sort of mystic influence. As the power of the bishops increased, the ambition of the lower orders of clergy was kindled. The presbyters and deacons sighed for more conspicuous places, and to perform their humble duties, new offices were created,—sub-deacons, acolythi, ostiarii, readers, exorcists, copiatæ—who attended to the inferior duties of the church.

Such was the state of the Church at the beginning of the fourth century, when Constantine ascended the throne of the Cæsars. In the Roman Empire had grown up a new empire, with laws and customs and an organization of its own. The original form of Church government was utterly gone. Instead of this, the clergy were separated from the people. The priesthood formed a vast, consolidated body, of ascending and descending ranks, from the lowest office of the church, to metropolitan bishops controlling large dioceses. They were no longer the advisers and instructors of the people, but in their provincial councils they asserted that Christ had empowered them to prescribe to his people authoritative rules of faith and manners.

ON REVOLUTIONS, AND THE PART WHICH THEY PLAY IN HUMAN HISTORY.

(*From the German of Herder.*)

[This piece, which is in the original under the fantastic title of "Tithon and Aurora," forms one of the introductory essays to Herder's Philosophy of the "History of Mankind." It has here been somewhat abridged,

by the omission of some of the less important paragraphs.—Tr.]

Although it is by no means usual for laudatory funeral orations to note how long a man has outlived himself; yet, unluckily this is an event by no means uncommon, and is one of the most remarkable occurrences in the course of human life. The sooner the play of our qualities and passions begins, the more impetuously it proceeds, and the more manifold the ways in which it is attacked by external circumstances, so much the more frequently do we exhibit cases of that early exhaustion of soul, that overthrow of the warrior without death or visible wounds, which may happen in the prime of manhood, or even in the bloom of youth. A man may be alive a long time, and yet go about like a living monument of the grave; his spirit is gone from him, he is the shade and the memory of his former name.

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But it is not individual men alone who outlive themselves; politico-moral individuals—societies, constitutions, ranks, corporations, do so much more frequently and much longer. Often, during whole centuries, their body stands there before our view, when the soul of the body has long flown, and they steal about like ghosts among living forms. If any one wishes to convince himself of this, let him go into the Jewish synagogue, or read Anquetil's Zend-Avesta, and the holy books of the Bramins. There is no doubt that all these religious institutions were at one time very useful, and that in each of these husks lay the germ of a great development. More or less time has developed them, one germ more fortunately, so that men sought in it, more perhaps, than was there; another imperfectly and powerlessly, as is wont to happen in the great course of nature. Everything in that course has its term; and the Rabbi, the Destur, and Mobed, perhaps the Bramin too, have outlived themselves in the great whole. Something similar is said to be true of the Koran, in some parts of the Mahometan world, although this is the most modern book of religion; and in Christendom, true though it be that its pure spring wells forth "water

unto everlasting life," how many vessels have already been broken which were thought to have exhausted this spring! How many forms, which still stand there, have long outlived themselves! Observe the Roman Catholic mass, listen to many of their litanies and prayers, into what times they call us back! To what a strange taste of times long dead! As in religion, the sacerdotal order, so in other institutions, the orders connected with them, follow each one its own living or dead institution. Look at the numerous establishments, orders, and kalendars of the middle ages; if they were not able to follow the genius of opinion, and thereby to become renovated, they either remained lying on the shore, or the stream bore them lifelessly along, until somewhere they found the place of their rest. As early as the times of Cervantes, the duke of Bejar would not allow Don Quixote to be dedicated to him, so long as he thought that it was a serious tale of chivalry, because even then the taste for these had begun to be ridiculous; but when he had it read to him, and thus discovered its true nature, he readily accepted the dedication. Time has made romances of this sort with most institutions. Corneille's princes and heroes are, for the most part, intolerable to us, and we wonder how former times could create, believe, and stare at such Gothic folly. Shakespeare's court scenes appear to us only stately puppet-shows. The knights of our times are no longer the knights of old, and the kingly word of Louis XIV. "L'Etat? c'est moi!" will remain the apt epitaph of this monarch of the world. "Whatever was born must die," says the Bramin, and whatever at any time has attempted to stay its passage to decay by artificial machinery has, at the very moment that it is catching at this, already outlived itself. In the beginning of spring, we still see frequently the past foliage and grass of last year; much of it continues growing there still; but in a little it is all gone, and trees and earth are decked in a new garment.

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Enough of sleep and death: let us now discourse of waking, and becoming young again. How does this come about? Through *revolutions*.

I confess that, in the language now in vogue, few misused words are so disagreeable to me as this, because it has entirely passed away from its former pure sense, and brings with it the most lamentable confusion of ideas. In astronomy, we give the name revolution to a motion of the great planets, arranged in measure, time, and power, and returning upon itself; which is not only in itself a most silent arrangement, but, in connection with other harmonious powers, lays the foundation of a kingdom of eternal order. Thus the earth wheels upon its own axis, making day and night; by this it orders and regulates, for the creatures upon its surface, sleep and waking, their time of rest and their circle of employment. Thus, too, the earth moves round the sun, and thereby makes the years and the seasons, and with these the changes of human labour and enjoyment. The revolution of the moon about our earth causes the ebb and flow of the sea, and periodically affects the weather, diseases, and, perhaps, even the growth of plants. In this sense, it is useful to observe revolutions, for in them we remark a course of things which returns upon itself, and in this we may perceive the laws of a permanent arrangement. Nothing, in such a course, is abrupt, accidental, irrational; there is no destruction in it, but a gently twined thread of preservation. Revolutions of this kind are, like the dance of the Hours about Jupiter's throne, the garland of victory on the immortal head of the god, after subduing Chaos.

If we apply upon earth this idea of the celestial revolutions, we can admit no other interpretation of the word than that of a silent progression of things, a return of certain phenomena, according to their own nature, and, consequently, the scheme of a progressively working wisdom, order, and benevolence. Thus we speak of revolutions in the arts and sciences, that is to say, of a periodical return, the causes of which we seek to discover in their history, and then aim at calculating it, as though astronomically. In the same way, the Pythagoreans spoke of revolutions of the human soul, that is, of its periodical return in other forms. Thus, too, men inquired into the laws of the revolution of human thoughts; when these return out of oblivion into me-

mory, when dreams and desires, when activities and passions that had been laid asleep, come back, and so on. In all these cases, men sought for the laws of a concealed, silent order of nature.

But the meaning of this word has been absurdly changed, because in the ages of barbarism there were no revolutions unaccompanied by military violence, agitation, oppression, confusion, without end, aim, or arrangement. In those times it was called a revolution when the undermost became uppermost, when, through through the so-called right of war, a people lost more or less its power of possession, its laws, and its property, or, through the right of monarchy, all those so-called rights were made good, which St Thomas, Machiavelli, and Naudé afterwards took up from real events, and brought under one head. In those times, it was called a revolution when ministers accomplished that which princes themselves could no longer effect; or when here and there the people undertook what they rarely accomplished so cleverly as kings and ministers. Such events as these gave rise to the numerous "Histoires des Revolutions," a title of books as fashionable as their contents are for the most part irrational or detestable. The idea of end and aim was allowed to go nearly out of sight; history became a picture of confusions without development; for after the issue of each so-called revolution the realm appeared in even greater confusion than before. Revolutions of this kind, spring from whom they may, are signs of barbarism, of an insolent power, of a mad caprice; and the more the sense and justice of man increases, the rarer must they become, till at last they disappear entirely. Then will the word revolution come back to its true and pure sense, and will signify in history, as in other things, a course of things arranged according to laws, a peaceful return of events upon themselves. In this point of view alone is it worthy of study; for in the revolutions of wild elephants, when they tear down trees and destroy villages, there is not much to be learned.

In order, therefore, not to mislead by this much injured word, and that we may not suppose a destroying violence to be the cure for human evil, we shall remain

upon the way of healing nature. Not by *revolutions*, but by *evolutions*, is the silent course of this great mother, whereby she awakens slumbering powers, developes germs, renovates premature old age, and often changes apparent death into a new life. Let us see what is comprehended in the means, and how they act in producing a cure.

If we were to give nature an aim upon earth, it could be no other than the development of her powers in all species and kinds of external form. These evolutions go on slowly, often unobserved, and, for the most part, they appear periodical. The morn of awakening follows the night of sleep, and in the shades of night nature has gathered strength to meet the morning with freshness and activity. In the ages of man's life childhood continues long; for a long time body and spirit grow up together, before, with concentrated power, the flower of youth bursts forth, and the fruit of later years gradually comes to maturity. It is very incorrect to call these periods of development revolutions; here nothing *revolves*, but powers are *evolved*. More concealed, deep-lying powers, are continually coming to light, which could not become active without the influence of many preceding powers. On this account nature made periods; she gave the being time to rest from the exertions it had gone through, in order to begin and accomplish successfully other efforts still more difficult; for, without doubt, when the plant gives forth the flower, or perfects itself in the fruit, more inward, finer powers are active within it than were required to drive the sap into the stalk, or nourish its lowest leaves. According to her usual course, nature does not forsake her creature, until all its physical powers have been brought into full action, and even the innermost have been evolved; until its development, which at every step is accompanied by a new form of good, is so far advanced, that, under given circumstances, it may be completed.

We are accustomed to consider every single, particularly every living being, as an isolated whole; but closer observation teaches that it exists in connection with soil, climate, weather, with the periodical respira-

tion of all nature—that, as a consequence of these circumstances, it endures for a longer or shorter time, becomes sooner old, or is more easily renovated. Man, a rational, moral, and political creature, lives by virtue of these faculties and powers in an *infinitely extended element*, peculiar to himself. His reason is so closely connected with the reason of others, his moral education with the behaviour of others, his ability to constitute himself a free being alone and in society, with the mode of thought, the reasonableness, and the efficient undertakings of many others; so dependent is he, in short, on others for the development of his powers, that out of this element he would be like a fish on dry land, like a bird in an airless expanse. If we conceive him to be so situated in regard to time and place as to be out of the reach of the assistance of this element, then would his best powers die; his ability would remain a dead force, and all his aspirations would present the appearance of a flower at mid-winter. Nature makes periods, she advances powers, she advances them also in the human race. Individual men, classes, corporations, entire societies and nations, can but sail with this stream, they have done all they can, if they but steer well in their course. Believe not, that if all the rulers of the earth, from the proudest negro king to the mightiest khan of Tartary were to conspire to make to-day into yesterday, and to hinder for ever the progressive development of our common humanity, whether that development tend to youth or age—believe not that they would ever succeed in their purpose. For wise rulers this can never be an aim, because there is no sense in the useless endeavour.

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All stations and institutions of society are the children of time; this ancient mother bore them, nursed them, and brought them up; she decked and endowed them, and after a longer or shorter life she entombs them, as she herself is entombed and renewed again. Whoever, therefore, would identify his being with the permanence of a station or an institution, troubles himself unnecessarily; what was before thee, will also be after thee, if it is proper that it should be so. *Act*, in

so far as in thee lies, *well and wisely;* time will run her great course, and will complete her part. Be thou individually *more than is thy class;* so shalt thou in it be for thyself and others always young, let it grow old as it may; yea, even in the dark night shalt thou shine like a clear star. He who raises himself not above the parapet of his station, is no hero in it; behind it let him creep, sit, or lie. Station, as such, makes nothing but puppets; individuality makes worth and merit. The more each sluggish, dead husk, which hides the best germs like the worst, falls off, the more decidedly is the beautiful ripening germ disclosed to view. Certainly, therefore, it is no retrogression, but rather an evolution of the age, when the class cannot be every thing, when in every class we desire to see decided characters, men, active beings. And since, unless barbarism break in anew, this feeling must necessarily increase with the daily increasing wants of Europe; there remains but one counsel, to secure us from growing old with our station: "*Be something* in thy class, thus thou shalt be the first to see into the faults of it, to avoid them, and to amend them. Its age will be renewed in thee, for this reason, and no other, that there was something in thee, which could adorn all forms, and live in all." * *

Many are the ways in which, from the earliest childhood, we are led to the opinions in which we incase soul and body; many of them stick by us firmly, and the most foolish of them we have hid for the most part under the deepest covering, where nobody may meddle with it! Unfortunately time does nevertheless meddle with it, and often with very rough hands; and whoever cannot leave to the meddling Satan the entire skin and slough of his opinions in order to preserve his life, *i. e.* his reason, peace, and the feelings of his inward worth, is in bad hands. For whatever is mere opinion or false opinion, will be certainly destroyed in the hot fire of purification. But shall not something better come forth? Instead of opinions adopted on authority, or, as Franklin narrates, from politeness—knowledge sprung from conviction, reason protected by examination, and a happiness the product of our own exertions,—these

shall be ours. The old man in us shall die, and a new youth spring from his ashes.

But how shall this come about? "Can a man enter the second time into his mother's womb, and be born?" To this doubt of Nicodemus of old, no other answer can be given, except, "Regeneration!" by which is meant, not a revolution, but a happy evolution in us of slumbering, renovating powers. What we have called outliving ourselves, or death, is with better souls only slumber before reawakening, an unbending of the bow to prepare it for being used anew. So rests the field, that it may bear the more richly; so dies the tree in winter, that in spring it may sprout and shoot forth anew. Fate forsakes not the good man, so long as he forsakes not himself, nor ingloriously falls into despair. His genius, which appeared to have vanished from his side, returns at the right period, and with it new activity, happiness, and joy. Frequently a friend is such a genius; frequently it is an unexpected change of times. Sacrifice to this genius, even though you see it not; trust in the retrospective, returning happiness, even when you think that happiness far distant. If thy left side be sore, lay thyself upon the right; if the storm have bowed thy stem in the one direction, try to bow it in the other, that it may regain its upright condition. Thy memory has become exhausted—cultivate thy intellect. Thou hast too busily striven after the semblance, and it has deceived thee—cultivate reality for itself, *it* cannot deceive. Thou hast been spoiled by unmerited glory; thank heaven that thou are art freed from it; and seek in thy own worth such glory as cannot be taken from thee. Nothing is more noble, more worthy of honour, than a man, who, in spite of fate, continues steadfast in his duty, and, if he is not externally happy, has at least deserved to be so; he will in time assuredly become so. The snake of time often casts her slough, and brings to the man in his den, not indeed the fabled jewel on her head, or the rose in her mouth, but herbs of healing, to make him forget the old and become renewed.

Philosophy is rich in sources of comfort for all the

mishaps which can befall us; but unquestionably its best means of solacing us, is by strengthening us to bear new evil, and imparting to us a steadfast dependence upon ourselves. The greater part of the delusions which enfeeble the powers of our souls are from without; but philosophy teaches us that the circumstances around us are not *we*. It is truly mournful, when to any man the position in which he lives has become so irksome, so embittered, with all the circumstances which might have given it a value in his eyes, that he cannot gather its fruits and flowers; they crumble to ashes under his hand, like the apples of the Dead Sea. Nevertheless *he* is not the position; let him, like the tortoise, draw his limbs under his shield, and be, what he can be, and ought to be. The more he withdraws his eyes from the consequences of his actions, the more he will find rest in those actions; his soul becomes stronger thereby, and is revived like a spring which has newly burst forth. The spring considers not over what districts its stream will flow, what foreign waters it will receive, and where at last it will sink into the ground; it streams from its own abundance, and gushes heedlessly forth. What others represent us is only the appearance; it has always some foundation, and is not altogether to be despised; but it is only the reflection in themselves, thrown back by their own frequently gloomy and distracted existence—not our being. Let these worms creep over and about thee, and busy themselves to the uttermost, that thou mayest be esteemed dead; they work in their nature, work thou in thine and live. On the whole, *character* and the *consciousness of right* in the *breast*, sustain us upright much better and much longer than any quirk of the brain, or any subtilty of the mind. We live in the heart, not in the thoughts. The opinions of others may be a favouring or opposing wind in our sails; circumstances may, as the sea does the ship, here hold us fast, there drive us violently on; but ship and sail, compass, helm, and oar, are still ours. Grow not grey, therefore, like Tithon of old, in the delusion that thy youth is gone; rather let a new Aurora, with new awakened activity, go forth daily out of thine arms. W. T. G.

TOO TRUE A VISION.

As I mused upon the iniquities that are still perpetrated in the name of heaven against the family of man —against the brethren of Christ, and the children of his Father—my spirit was stirred within me, and glowed with indignant shame and sorrow, both for the souls who thus tyrannized over their species, and for the spirits who suffered themselves to be led captive at their will. I longed to burst the chains of moral slavery, and to set the prisoners of mental darkness free—to bid them feel and spurn their degradation, and walk erect in the glorious image of Him who had redeemed them at the price of his own blood from the corruption that is in the world, and who has opened a broad highway of holiness and love, in which all might walk unfettered if they would, hand in hand, and heart in heart, towards the ever widening mansions of their Father's house.

In the midst of my thoughts within me, sleep came over me; and in my dreams I beheld, and lo! a woman of a dark and fierce countenance stood before me—her eye was fixed and gloomy, and her carriage haughty and unsocial. She marched straight onward, trampling over all that came in her path; and turned not except it might be to gnash her teeth in fury, and to wound and pillage those who had chosen for themselves another track, where, to their view, the road was clearer, and the flowers were fairer, and the fruits were richer, and the streams were purer, and who, therefore, refused to follow her guidance, over steps marked with blood, towards the dismal caverns where they knew she bound her victims; or to taste of the venomed cup which she had mingled with the springs of life.

Her dress was a thick mantle, closely drawn around her, and through whose folds no genial beams could penetrate, though it prevented not the warm current from freezing in her veins, and imparting at times a death-like coldness to her visage as she looked on those who companied not with her. I observed, too, that this garment was bound with a strong chain, which, though

it pressed tightly across her breast, she yet attempted not to unloose, but rather seemed to glory in its weight; and if any hapless wanderer from the neighbouring regions came within her reach, she caught him, and encompassed him straightly with the links of that chain, and compelled him to march on with her, till he had neither strength nor wish to leave her.

By her side hung two keys,—and one of them was labelled "The True Key of the Word of God," and the other, "The only Key of the Kingdom of Heaven." But the keys were rusted for want of use; for though she declared them to be the *only* keys that would open that gate, and unlock those stores, she neither applied them herself, nor suffered any to use them, whilst, at the same time, she did her utmost to prevent their having keys of their own, by which they might be admitted to the sacred treasures.

On looking closer, I observed that the woman carried in her hand a book of rich and curious workmanship, shewing, even on its exterior, signs of the value in which it was held, and of the mighty import of that which it contained, and inviting a nearer and more careful scrutiny. But she who bore it mostly cast over it her thick mantle, and kept it closely bound with strong clasps, whose lock not even the key she carried would unloose; but they would at times open of their own intrinsic force, and display for an instant pages that were fair to look on, illuminated with a thousand glorious colours, and gemmed as it were with the stars of heaven. But when the dark visage of her who seemed to have sole possession of it fell upon those leaves, a shadow as of death appeared to rest upon them; and the letters thereof were confused and distorted, or gleamed with fire, or were traced in blood. I mourned when I saw the change; and I would have come nearer to see the cause, and to inquire what were the true characters written in that book. But the woman scowled fiercely on me, and forbade me, and the book closed with a noise of thunder; and she hasted to hide it under her mantle. A ray of sunshine from afar streamed on it as it disappeared, and lit up for an instant its golden border and its shining title; and I saw the word RE-

REVELATION stamped in deep and glowing letters that could not be effaced; and I grieved the more that it should be hidden from the eyes of men, in the keeping of one who marred its beauty, and who could neither enjoy the full light thereof, nor would suffer others to walk in it.

As I looked, however, in the direction from which the sunbeam had flashed upon that volume, I perceived that there were many and various roads besides that which was guarded by the gloomy figure I had first beheld; and along these more or less spacious, and more or less in full comfort and freedom, according as they were nearer to, or farther from, the region over which that dark woman held sway, were travelling alone, or in companies, numbers of pilgrims towards a boundless country, and a heaven built city, whose splendours indeed could be dimly discerned before they reached it—but the golden towers, and the rich pastures, and the full flowing streams, stretched on and on into the far distance, whither no sight could follow. The eye ached with gazing, and was fain to return and refresh itself with the nearer prospect, and every faculty, too, was thankful to relax and enjoy for a while the many but chastened pleasures provided for the journey—forgetting not the sublimer glories beyond.

Ever and anon, too, I observed that after looking towards those glorious heights, they rested with pleasure and renewed eagerness on what they carried in their hands, as "a lamp to their feet, and a guide to their steps." I drew nearer, and lo! each had a book like unto that which the woman hid under her garment; and as they opened them, the title glowed still larger and clearer at the top of every page, for the light of the sun was upon it with none to hide his beams—and REVELATION was within view of all who would look therein, and my heart rejoiced.

I have before remarked, that some of the roads traversed by these passengers, lay nearer than others to the domain where BIGOTRY, for that was the woman's fearful name, held tyrannical sway; and that she would turn aside to vent her rage on those who walked not with her, and would not own her power. In particular

her anger rose when she saw any engaged in studying those radiant volumes. If she could overtake them, or they unhappily crossed her path, she would seize them, and forcibly closing the book they carried, snatch it from them. Then she would bind their hands, that they could not resist, and put a bandage over their eyes; and still call upon them in mockery to read the pages as she held them. And when they could not, because their eyes were covered, she insisted that they should repeat word for word after her, even though it seemed very different in their ears to what they remembered of it when they read and communed freely with each other. For although they now heard many high-sounding words, they were so jumbled together in a strange and garbled tongue, that they could not comprehend them. Yet some obeyed, and ran rapidly over the words, with a monotonous soulless voice; and others shouted them aloud in the ears of all, as if exulting in their shame; whilst some sat down in despair, and wept that the light of their eyes was gone.

There were, however, a few who resolutely and boldly refused to repeat the words thus dictated to them. And when the tyrant would have bound their limbs they resisted, and shook the fetters from them with disdain, in a strength that was higher than their own; and when she would have cast a veil over their eyes, they fixed them with a full and earnest gaze upon the light whose glory streamed upon their books; and the coming dimness passed away, and she who would have bound them shrank before their calm and stedfast look, and her hands lost their power that she could not retain them captive; and they moved on in peaceful triumph towards their Father's home.

Now the domain over which bigotry ruled took to itself the name of Orthodoxy, as assuming in every part thereof to lie unerringly direct for the same glorious regions towards which the pilgrims above-named were journeying; and that not only was it impossible for any within its precincts to miss their way, but that there was no safety beyond its boundary. Yet so far from the country being clearly mapped out, or the roads cut straight and fair to view, the various districts seemed

to lie in inextricable confusion, and the roads were so perplexed, and crossed each other in so many contradictory angles, that although there were sign-posts all over insisting that each path, however circuitous, conducted straight to a certain point, and that the traveller *must* follow it, or he would inevitably perish for his presumption in endeavouring to choose his own road—it was in vain that any attempted to thread the maze; and if they complained of this, there were certain guides, with their eyes blinded, who informed them that what they sought was a hidden labyrinth, and that they must be content to follow it blindfold, without seeking to understand the design of the great framer of it, and that it would infallibly bring them to the right point at last. So multitudes, to save themselves trouble, acquiesced in this decision, and either pressed on at random with their eyes closed, regarding not the huge stumbling-blocks which lay in their way; or else groped cautiously along round and round one particular set of objects, not daring to go beyond a certain distance, and perpetually coming back to the point from which they set out. Numbers, indeed, I observed, who never set out at all, but sat still in the spot where they chanced to have been placed by the first guide who met them at the gate, and who assured them that he had authority to choose their position for them; that if they remained there all would go well with them, and they would one day find themselves transported, as if by magic, to those glorious abodes, where they would have the satisfaction of beholding all who now chose to travel beyond the high walls of Orthodoxy, or who dared to use their own exertions in any other track, for ever excluded; but that if once they themselves began to move, they might be carried on in spite of themselves, till they likewise wandered into the wide fields of HERESY, where they would be lost for ever. What seemed to me most strange was, that although these stirred not at all, they were still persuaded that they were making progress towards the palace of a Great King, who would bestow on them the highest favours and dignities, not simply in consequence of their faithful obedience to His laws, but as a reward for unhesitating acknowledgment of

certain unintelligible symbols under which they insisted that He was represented in the shining books which they also, as well as the travellers beyond their own enclosure, held and professed to reverence; but which mysterious signs numbers among the latter, who had searched long and faithfully, with clear and steady eye, had never yet been able to discover there—nay, were convinced, were the very opposite of the plain but indelible characters which glowed on every page, strong and bright as the everduring stars. For this many of the dwellers in the land of Orthodoxy looked scornfully and bitterly upon them, and would hold with them no equal companionship, but hugging closer to their own bosoms the chains with which that dark and fearful woman whom I first beheld had bound them, would have willingly crushed beneath their weight those who walked erect in freedom beneath fairer skies. Some, indeed, with a sort of proud condescension, and others, perchance in a kindlier spirit, consented to hold intercourse with the condemned outcasts, and endure their presence for a while, with the reservation to their own minds of the *possibility* that ere these should cross the last bridge which led to the eternal hills, might, by some supernatural force, be brought to submit to the same authority, and employ the same signs and watchwords as themselves; but should that not be, were content to consign them, without hope or mercy, to the dreadful gulph which they believed to yawn beneath.

Meanwhile, the pilgrims of Truth moved calmly on in an atmosphere fanned by the fragrant breath of love; and even whilst they mourned over the victims of the gloomy and relentless power, whose tyranny they themselves had escaped, and over the hardness of heart which she had engendered, they were cheered by the prospect of a day when all should be loosed from her grasp; and those who despised and condemned should joyfully hail them as brethren and friends, and acknowledge with humble and adoring thankfulness, how dim had been their own conceptions of the beamings of a Father's love.

* * * * *

MIRIAM.

REVIEW.

Ought the Government to educate the People? The question of National Education considered, in a Letter to a Friend. By John Gordon. London: C. A. Bartlett. Coventry: E. Carter.

The abortive attempt of Sir James Graham to force Church of England education on all children employed in factories, an attempt happily rendered abortive by the energy and union of the dissenters, has naturally excited public attention to the question as to whether the government of the country should educate the people. Mr Gordon answers the question in the negative. His conception of government is, that "*protection* expresses all the good with which a government ought to concern itself, protection to person and property, what a man is and what a man has, against the unjust encroachments of his neighbour." Mr Gordon then endeavours to show, 1*st*, "That, if the right of educating the people be conceded to the government, its interference can only be limited by its own views of the demands of education." 2*d*, "That no plan of National Education, either secular or religious, could be adopted without violating conscientious scruples." 3*d*, "That to concede to government the power of educating the people, is to place in its hands the whole question of the truth with which education has to do." 4*th*, "That the power granted to the government for the purpose of education is eminently dangerous in its civil operation." And, 5*th*, "That the education provided by a government will not produce the same beneficial effects which voluntary education produces." Within the short compass to which the letter extends, many cogent reasons are assigned in favour of voluntary rather than of government education, reasons which well merit the serious consideration of all who long for the diffusion of real knowledge, and the extension and practical realization of the blessings of enlightened freedom.

British Forest Trees; a Guide to the Beauties of our Woods and Parks: to which is added the Natural History of Trees, with an account of their various uses. London; Craddock & Co.

"Notwithstanding many excellent works have been published on the subject of those beautiful ornaments of our country's scenery, our trees, yet from the expensive nature of these works, they have found their way into but comparatively few hands; and perhaps there is no subject connected with the natural productions of Great Britain that is so little attended to or understood as the names even, much less the habits and uses of these beautiful ornaments of our parks and shrubberies, our woods and way-sides. How often is the question asked, What is the name of that beautiful tree? without the questioner receiving any satisfactory answer."

To supply this want is the design of this little work, forming another most valuable and acceptable portion of the "New Library of Useful Knowledge." In connection with a work on "The Study of Botany," which we had the pleasure of lately recommending to the favourable notice of our readers, it cannot fail to impart much instruction and pleasure. To individuals, likewise, unacquainted with botany as a science, it will prove a source of much valuable knowledge, and will add a zest to their "morning's walk, their daily journey of business, or their evening stroll." The work contains descriptions of upwards of sixty trees, arranged in alphabetical order, and comprises much interesting information, suggestive of pleasing thought, as well as of thankfulness to the Great Being who has in his mercy adorned our world with such vast profusion of loveliness and beauty.

The True Worshippers, a Discourse preached before the members of the Somerset and Dorset Unitarian Association, in Crewkerne, June 1. 1843, by the Rev. R. E. B. Maclellan. London, J. Green and J. Mardon. Bridport, Prince.

This sermon will prove an admirable adjunct to the

"Testimony of Jesus to the exclusive Deity and absolute supremacy of the Father," for which the public are also indebted to the same author. They should circulate together; they present irrefragable evidence of the truth and divinity of "the first of all the commandments." The publication of such discourses stamps the practical value of Unitarian Associations. We thank the Somerset and Dorset brethren for their labour of love in requesting this sermon from the press; we are hopeful, from the proceedings at their late meeting, that they will continue to be zealously affected in the dissemination of Christian truth, and we trust their missionary plans will be carried out with earnestness and perseverance. The promulgator of our faith among the masses could not be furnished with more useful and suitable auxiliaries than these two sermons by Mr Maclellan. Let his scrip be filled with them, and let him sow plentifully the precious seeds of divine truth, and doubtless the harvest will be glorious.

MONTHLY RECORD.

August 1. 1843.

Walsall Unitarian Tea Meeting.—On Monday, May 22. the annual tea meeting took place in the large room of the Dragon Inn. The number that sat down to tea, and comfortably filled the room, considering the great pressure of the times, manifested the unabated interest this meeting created in the town. After tea, the company was addressed by the chairman, the Rev. William M'Kean, minister of the congregation, the Revs. Thomas Bowring, Birmingham, John Savage, Westbromwich, and J. F. Manderson, Coseley; also by Messrs Samuel Sleigh, Mathias Green, John Green, Joseph Dixon, William Myring, and Thomas Pryme, with all whose liberal, and truth loving sentiments, the company heartily joined. In the course of the evening Mr John Green, in a speech which shewed great depth of feeling, presented the Rev. William M'Kean with a handsome purse, having on it tastefully wrought in silver, the thistle of Scotland, and containing twenty sovereigns;

a present from brethren in Birmingham, chiefly of the working classes, as a small token of respect for the occasional services he had rendered them, and especially as a mark of the high opinion they entertained of his ministrations in Walsall; the fearless and uncompromising manner in which he advocated the cause of truth and liberty; and the spirit of faith in which he preached the gospel as the power of God, and shewed its competence for effecting the salvation of the world. Mr M'Kean's reply embraced the following topics:—He said that such an occurrence was quite unexpected, and he was unable to speak, as he desired to do, the feelings of his heart. But he should remember with gratitude, the honour the brethren in Birmingham had conferred upon him, and the kind manner in which he was always received there by members of the Unitarian body in every station of life. He was happy in knowing that his services were approved by them; and should feel pleasure at any time in serving them to the utmost in his power. In regard to Walsall, he thanked God for any success that had attended his efforts to promulgate the great principles of the grace and truth that came by Jesus Christ. He had much comfort in the confidence reposed in him, by friends who had entered with him into "the glorious liberty;" and shewed by their devotedness to the cause, the power of a living and practical faith. Their efforts in their various spheres to spread the truth, as it is in Jesus, he hoped would bring forth fruit, even after he was no more. After expressing his thankfulness for the kindness and love he experienced from every member of the congregation, and their efforts in the cause of which he was the humble instrument, he sat down amidst much applause. Hymns were sung by the whole company, and the meeting was concluded by prayer.

Since the article on "Unitarianism Untenable," was printed, we have received "*The Church*," a newspaper, published at Toronto, Canada, and devoted to the interests of the Protestant Episcopal Church. In its number of May 19. the three first columns are devoted to a paper taken from the *Philadelphia Banner of the Cross*, announcing and exulting in the conversion of Mr Bakewell. The editor of "The Church," attributes that conversion "to the efficacy and beauty of our almost inspired liturgy," and notice is also taken of the accession to the Church of England of "Mr Philp, late a distinguished Unitarian minister." Previously to his emigration, Mr Bakewell had hap-

pily furnished his friends in England with an admirable answer to the statements of his recent pamphlet, in a Lecture on Unitarianism, delivered in the Octagon Chapel, Norwich, and published at their request; whilst to those who rely on "success" as a test of truth, or who place their confidence in the authority of names, the following list of *clergymen* of the Established Church of England and Ireland, whose careful conscientious study of the Sacred Oracles conducted them to Unitarianism, as the truth as it is in Jesus, may be pondered with advantage. Many of these voluntarily sacrificed their actual or prospective preferments on the altar of truth and duty.—

Revs. Daniel Whitby, D. D., Chanter of the Church of Sarum.
William Whiston, M. A., sometime Professor of the Mathematics, in the University of Cambridge.
Samuel Clarke, D. D., Rector of St James', Westminster.
Benjamin Hoadley, D. D., Bishop of Winchester.
Robert Clayton, D. D., Bishop of Clogher.
W. Hopkins, Vicar of Bolney, and Master of the Grammar School of Cuckfield, Sussex.
Henry Taylor, Vicar of Portsmouth, author of "the Apology of Benjamin Ben Mordecai," &c.
William Robertson, D. D., Rector of Ravelly and Kilravels, Ireland.
Edmund Law, D. D., Bishop of Carlisle.
Edward Evanson, M. A., Emanuel College, Vicar of Tewksbury.
Theophilus Lindsey, M. A., Vicar of Catterick.
John Jebb, M. D., F. R. S., Rector of Homersfield, and Vicar of Flixon.
W. Manning, Rector of Diss, Norfolk.
W. Chambers, D. D., Rector of Achurch, Northamptonshire.
John Disney, D. D., F. S. A., Vicar of Swinderby.
Robert Tyrwhitt, M. A., Fellow of Jesus College, and founder of the Hebrew Scholarships, Cambridge.
J. Jackson, refused M. A. by the university, on account of his Anti-Trinitarianism.
Arthur Ashley Sykes, D. D., Rector of Panton, and Vicar of Swinderby.
John Jortin, D. D., Rector of St Dunstan's in the East.
Henry Maty, of the British Museum.
Gilbert Wakefield, B. A., Fellow of Jesus College.
W. Frend, M. A., Fellow and Tutor of Jesus College, Vicar of Long Stanton, Cambridgeshire.
Richard Elliot, B. A., of Bennet College.

Revs. —— Vickers, Ireland, author of "Basanistes."
William Newcombe, D. D., Archbishop of Armagh.
Francis Stone, Rector of Cold Norton, Essex.
E. Harries, Cambridge, Shrewsbury.
Thomas Fishe Palmer, S. T. B., Fellow of Queen's College, Cambridge.
Theoph. Browne, Fellow and Tutor of Peter House.
James Lambert, M. A., Senior Fellow of Trinity College, Cambridge.
Robert Edward Garnham, A. M., Fellow of Trinity College.
Stephen Weaver Browne, B. A., Pembroke College, Cambridge.
John Hammond, Fellow of Queen's College.
Christopher Wyvill, L. L. B., Queen's College.
John Law, D. D., Bishop of Elphin.
S. C. Fripp, B. A., Queen's College, Cambridge.
George Armstrong, Incumbent of Bangor.

The following "distinguished" lay members of the Church of England and Ireland are known to have come to the same conclusion.—

Lord Falkland, the friend of Chillingworth.
John Milton, M. A., Christ Church.
Sir Isaac Newton, M. A., of Trinity College, Cambridge.
John Locke, M. A., Christ Church, Oxford.
William Penn, Christ Church, Oxford.
Sir Joseph Jekyll, Master of the Rolls.
Lord Chancellor King.
John, 1st Viscount Barrington.
Abraham Tucker, author of "The Light of Nature pursued."
His Grace the Duke of Grafton, M. A., Chancellor of the University of Cambridge.
Sir William Jones, M. A., University College, Oxford.
Capel Lofft, Peter House.
Richard Porson, M. A., Trinity College, Regius Professor of Greek.
George Dyer, M. A., Emanuel College, Cambridge.
Baron Maseres, Cursitor Baron of the Exchequer.
James Losh, M. A., late Recorder of Newcastle.
Serjeant Heywood, A. M., Trinity College, Cambridge.
F. B. Barton, B. A., of Peter House.

These lists might have been considerably extended, but they are sufficiently copious to allay the song of triumph

poured forth, when from any cause, "the Church" draws within its vortex any individual who had aforetime rejoiced in the liberty of Christ.

We may add, that the chief difficulty experienced by our Congregational Unitarian brethren in America, is to find sufficiency of preachers to meet the constantly growing demand from various portions of the United States; that last year, seven Trinitarian ministers joined the Unitarian body, and that at the late meeting in May of the American Unitarian Association in Boston, nearly one thousand ladies and gentlemen sat down at its social party. All this, coupled with the facts enumerated in the note to the first article, may seem to some to warrant Dr Chalmers' affirmation of "dwindling away from public observation," but it must be a distorted vision that can so pervert the circumstance.

Irish Unitarian Christian Society.—The anniversary was celebrated in Dublin, on Tuesday, April 30, when sermons were preached in Strand Street Meeting-house, by the Rev. George Armstrong, A. B. of Bristol. On Tuesday evening, May 2, the annual general meeting was held in the Rotundo. The room was densely crowded, and the "spirit of enthusiasm displayed by the several speakers, as well as by a large audience of the first intelligence and respectability, gave satisfactory proof that there is at present no lack of energy and zeal amongst those upon whom it has here fallen to vindicate the rights of conscience, and contend for the faith once delivered to the saints."

British and Foreign Unitarian Association.—The anniversary was held in London, June 7. and 8. At the meeting for business on the Wednesday in Essex Street Chapel, the Rev. R. Aspland offered up prayer, and J. B. Estlin, Esq. of Bristol was called to preside. The Reports were read by T. Hornby, Esq. and Rev. E. Tagart, and various admirable addresses were made by the Rev. T. Madge, Dr Montgomery of Belfast, Rev. A. B. Muzzey of Cambridge, U. S., Rev. G. Armstrong of Dublin, Rev. R. Aspland, and Rev. W. Hincks, and other friends from different localities. On the Thursday the religious services were conducted in Essex Street Chapel by the Rev. E. Talbot, of Tenterden, Dr Montgomery preaching from Proverbs iv. 7. "On the Principles of Divine Truth, the Rights of Conscience, and the supreme value of Religious and Christian Liberty." The social meeting was held immediately after the service at the Crown and Anchor, about 400 persons present,

when Dr Montgomery presided. The meeting was most spirited and energetic, and cannot fail of producing most excellent results. Heartily do we respond to Mr Aspland's remarks in reference to Chancery inquisitions and Dissenting persecutions. A passage or two from Mr Aspland's speech we must quote :—" I could not, Sir, Ladies and Gentlemen, have considered it possible that after our having lived under persecuting statutes—statutes which, if put into execution, would have made us outlaws—that having lived under them without any apprehension on the part of any one individual, for a series of years, and having at length gone on to obtain a bill of protection which the Legislature gave us, as a matter of course, and which many among us thought superfluous—I say it does astonish me, it seems scarcely credible, and it would require a great deal of nicety to explain to us how it is, that after having been so many years tolerated, after having got a positive bill of protection from the Legislature, that after this we should be attacked as if we were not tolerated, and that our property should be attempted to be seized as if we were plunderers, and not the rightful owners of it ; and that the very statutes we thought had been dead and buried, and not to be ever seen again, should be revived in the courts of law, and brought to act upon us, with more power, with more cruelty, with more wickedness, than they were ever put in force against our fathers." " We hear on every side the protestations of the religious party that have been and are assailing us, that they are the exclusive friends of religious liberty, understanding, which few others do, the very principle of it ; and these are the very men who have revived the penal statutes against us, and have instructed their counsel, who never would have dreamed of such a thing, to rake up these obsolete statutes, to infuse new life into them, and to make the first act of that life an act of spoliation, of at least intended plunder. Then, again, some I lament to say, of the sworn friends of religious liberty, who had declared themselves non-subscribers, in order to qualify themselves for stepping into Presbyterian endowments, actually offered in the progress of the suit in the Court of Chancery—this was the declaration made by the counsel—that if they would take them into the management of the Hewley charity, they would subscribe to the Westminster Confession of Faith. Sir, the inconsistency, the profligacy of this is inconceivable." " You will not think I have overdrawn the picture in a religious point of view when I tell you, what is well known to most of this company, that several gentlemen here round the table, who are of the num-

ber of trustees of Dr Williams' Library, in Red-cross Street, have been obliged to enter their appearances to submit before the Chancellor to interrogatories, and undergo indignities of the extent and measure of which we ourselves had no conception. I am quite justified, Mr Chairman, and ladies and gentlemen, in bringing this matter before you in the present anniversary meeting, because one of the interrogatories we are called on to answer is this, whether we are attached to a certain society, called the Unitarian Association, and whether we have read the books and tracts of the society, and whether those books and tracts are not contrary to the doctrine of the Trinity, the Athanasian Creed, and the doctrine of Original Sin. Sir, there are many other interrogatories which we are called upon to answer, but for one I have made up my mind. According to my present judgment, I will answer none of their interrogatories. In civil matters I will go as far as any man on the face of the earth in yielding obedience to the powers that be, but in matters of conscience, in questions as to my faith, I mean to be silent. I will not give a reason of the hope that is in me on compulsion. Sir, what may be the fate of this suit now commenced, or what may be the fate of us, the individual trustees, of whom several are now around me, I know not; probably several will join me in refusing to give any answer to the interrogatories touching our personal faith, and if they do, we may be sent by an order from the Vice-Chancellor of England to reside for a time in lodgings provided for us by the State in the Queen's Bench. Should we be carried there, I know we shall carry with us the sympathies and the affections of not only the best people of our own denomination, but of the best people of England. I believe they will not dare to proceed to such an extremity; but let them—from our prison walls we will speak to the people, and we shall speak, I am persuaded, with a more commanding voice than they have ever yet heard from us."

THE

CHRISTIAN PIONEER.

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UNITARIANS ARE THE ONLY TRUE CATHOLICS.

(*From the Boston Christian Register.*)

DIFFERENT denominations of Christians claim this distinction. The Romanists lay claim to it. So, likewise, the Episcopalians. Perhaps, also, the Quakers and the Methodists. We, however, demur against them, and claim the distinction for ourselves—for Unitarians. The grounds of our claim are the following:—

1. *The fundamentals of Christianity, and that of Unitarians, are identical.* They are one and the same thing. Every genus, species, and denomination has its one fundamental. Generalization always proceeds on the principle of unity. A definition is never considered perfect unless it stand on one distinctive principle. What, then, is the distinctive fundamental of Christianity? Is it *belief in Christ?* "So it was in the beginning, is now, and ever must be." Our Saviour describes his disciples as being those who believe in him. "Neither pray I for these alone, but for them also who believe on me through thy word," John xvii. 20. This is equivalent to a definition. Christians are those *who believe in Christ.* And the import of other scriptural passages is to the same amount. "But whom say ye that I am? Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered, Blessed art thou, Simon. Thou shalt be called Peter; and on this rock I will build my church." The rock was Simon's confession of faith in Jesus as being the Christ,

the Son of God. This belief rendered him a disciple. And the same belief makes disciples of all who are the subjects of it. The Apostle Paul declares the same doctrine. "That is the word of faith which we preach; that if thou confess with thy mouth the Lord Jesus, believing in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The point before us is too obvious to need a more extended illustration. In the primitive age of Christianity, whoever professed belief in the Messiahship of Jesus Christ, and did not in word or deed contradict this profession, was accounted a visible disciple. The distinctive principle of Christianity, therefore, is an uncontradicted profession of belief in Jesus Christ, as being a teacher sent from God. And this is, also, the distinctive principle of Unitarianism. The inference, then, is obvious; that the fundamentals of Christianity and of Unitarianism being the same, they are one and the same religion. Of course, Unitarians must be true Catholic Christians. And they are the only ones. For all other denominations of Christians have other fundamentals. The Papists have a fundamental which is not the Scriptural one. The Episcopalians have another. The Calvinists have another. The Baptists have another. And none of them have the scriptural fundamental. The Papists make Christianity to stand on the Papacy, and not the Papacy to stand on Christianity. Other sects do the same thing. They make Christianity to stand on the basis of their own sect. They cannot, of course, be true Catholics. For their fundamental is one thing, and the Scriptural fundamental of Christianity is another. But the fundamental of true Catholics must be the same as is that of Christianity. To have another fundamental is to be a schismatical, and not a Catholic Christian.

2. Unitarians extend the hand of Christian fellowship to all professing believers in Christ. They are willing to be on terms of Christian intercourse and reciprocity with all denominations of Christians. Unitarians are not exclusive. They act on the principle of Catholicity. If they did not, their claim to be Catho-

lics would be unsupported. They would profess one thing and do another. He only is a true consistent Catholic who accepts all professed believers in Christ as being Christians, unless they, in word or work, contradict their profession. Unitarians do this; therefore, they are true Catholics. But Romanists and Episcopalians do not do this. Of course, they are not true Catholics. They are exclusive, and consequently sectarian.

3. Unitarianism contains in itself, and presents to the minds of men, all those truths and doctrines which can act on them as effective motives to righteousness and piety. It teaches that God governs the world; that men are the subjects of moral responsibility; that as a man soweth so shall he also reap; that the penitent shall be pardoned, and the impenitent punished; that there is no respect of persons with God; that repentance, purity, and holiness are indispensable to salvation and happiness. And these are the truths which sanctify the human heart. It is the application of them to the understanding and consciences of men which restrains their passions, subdues their vindictiveness, awakens their fears, inspires their hopes, rectifies them of their errors, and persuades them to live soberly, humbly, chastely, charitably, spiritually, and usefully in the world. There is not a known truth that can be the foundation of a virtue in man, which is not contained in Unitarianism. Meekness is a virtue; charity is a virtue; patience is a virtue; penitence is a virtue; faith and hope are virtues; but none of these are the offspring of sectarian doctrine. They all grow up from the seeds of the Catholic doctrine, embraced by Unitarians. Sectarian doctrine gives growth to many vices, but not to a single virtue. We challenge any man to name one. Is it humility? Is it purity? Is it benevolence? Is it godliness? No; these are the growth from true Catholic Christianity. The fruits of sectarianism are bitterness, bigotry, arrogance, self-righteousness, false-righteousness, contempt of others, persecution, and the like. None of these, however, are the planting of the Lord. They are exotics of the kingdom of heaven.

4. The doctrine of Unitarianism is the foundation of all the philanthropic movements of the present age and of all the preceding ages of the world. We mean the doctrine of Christianity as interpreted by Unitarians. What are these movements? We except the missionary enterprise, which, perhaps, necessarily, as things are, partakes more or less of a sectarian character. It is, however, the only exception. There is the movement to diffuse copies of the Bible; the temperance movement; the anti-slavery movement; the anti-war movement; the prison discipline movement; the movement for general education and the reduction of pauperism. All these philanthropic endeavours and institutions grew out of the Catholic doctrine of Christianity. Not one of them was started by any sectarian doctrine. Not one of them by Romanism, nor by Episcopalianism, nor by Calvinism, nor by any other ism. They all shot off from the trunk of Christianity; of Christianity as interpreted by Unitarians. This proposition will not be contested or gainsayed. It cannot be, for it is no other than a plain matter of fact. And what is the inference? And this, also, is equally obvious. It is that Unitarianism contains, at least, all that of Christianity which is of any worth or importance to mankind; that if every doctrine, not included in Unitarian Christianity, should now die out, the world would sustain no loss. Christianity, then, is sufficiently full and entire. The complaint against it has been that it was meagre and scanty, feeble and lifeless. But the complaint is untrue; consequently unjust. And may we not, from all these considerations, come safely to the conclusion with which we started,—that Unitarians are the true Catholics of Christianity?

THE PHILOSOPHY OF HISTORY.

(*Continued from p.* 319.)

The cultivated man lives wholly for futurity; his life is a battle, his support and aim philosophy and art.—Novalis.

The age of gold, which a blind tradition has hitherto placed in the past, is before us.—St Simon.

Christianity is the root of all democracy; it is the highest fact in the rights of man.—Novalis.

Vico's division of the grades through which nations necessarily pass, into three, is, I think, substantially correct. But it appears to me, Mr Editor, as if it might be modified with advantage in the following manner. There are three grades of developement through which individuals, as well as nations, pass, in their progress towards the highest degree of culture of which they are capable. The first grade or moment is the state of nature, the second is the social, the third is the moral state. The state of nature is the childhood of the nation or of the individual, a state of innocence, unconsciousness, a work of God, beautiful and good as upon the first day. The old sagas or traditions of every people, from the Hebrews to the Chinese, speak of such a time in the lives of these nations—of gardens of Eden, golden ages, the reign of Fohi, of Saturn, over the young earth; when the human race frolicked like children under the bright skies of the east, and enjoyed the bounties of nature with unthinking glee. There is a period like this in the life of each person, and so we may see that, if these old sagas have not precisely *historic* truth, they have *ideal*, which is better. They are true poetry. But man was destined for something nobler and better than "to grow old in eternal childhood," a fate as little desirable for the species as it would be for the individual; so his awakened intellect urged him to a revolt from the primeval simplicity of nature, most poetically described in the Hebrew sagas as a fall, occasioned by eating of the *Tree of Knowledge*. Though awakened to consciousness, as it were, by a rude shock, the first men could not, until after many trials, and till their numbers were consider-

able, enter into society and found kingdoms, which last invariably had their root in violence and despotism. This transition state through which man passed, in order from a work of nature to become a work of society, is a curious spectacle for a thinking head. The sagas are deficient in information on this subdivision of the first grade. But even in the most civilized societies, many individuals yet exist in it. For them the enjoyment of the senses is the first thing, they are governed by instinct, they live only in the present; at once more and less than the brutes, they are human brutes. They have issued so far from childhood as to lose what Schiller calls "the happy limitation of the animal," without attaining even to that stage of culture in which the behests of reason, though coming from without, and enforced by supernatural sanctions, are the governing power. With the foundation of cities the second grade began, the social, in which the rule of man's life came not from *within*, but from *without*, when the state was every thing, the individual nothing; in which the ideas of right and wrong referred more to the outward act than to the inward sentiment, and religion was not simply a virtuous life, but consisted of pompous ceremonies and vicarious sacrifices performed in temples by a priesthood. The whole efforts of the ancient world could go no further than this second stage, the human age of Vico.

Under all the outward wrappage of peculiar manners, customs, and mythologies, these principles may be found pervading the most different nations of antiquity; pervading alike the laws of Moses and the laws of the Twelve Tables, the enactments of Lycurgus and of Menu. In modern times, the masses yet live in the social state, and play at the absurd farce of follow my neighbour! Alas, for them who, instead of trusting fearlessly to their own natures, and drinking at the living fountains of truth and beauty, which the good God has scattered so profusely throughout the creation, seek spiritual nourishment in old dead symbols, in the cast-off formulas of past centuries, in ancestor-wisdom—"broken cisterns," as the Hebrew poet says, "that can hold no water."

With respect to nations, the third and last grade of developement is yet to come—a promised millenium, as it has been called, or reign of God upon earth. It is the stage of culture in which man appears neither as a work of nature nor of society, but as he has made himself; the moral state, the primary condition of which is freedom or spontaneity, for in ethics *can* is the synonyme of *should*. Here and there individuals may be seen who "live wholly from within," not in traditions, but in realities, who require no historic vehicle for the ethical truths they find written by the finger of God in the human heart; no supernatural sanctions to induce them to obey the primary law of their nature, that reverence for the voice of conscience whereby they differ from the brutes that are under the sway of animal wants and appetites, and no "external evidences," miraculous or otherwise, to attest the reality of the three ideas of the pure reason—God, Freedom, and Immortality. Through the efforts of such persons we may expect a higher degree of cultivation to become general, though perhaps slowly enough; for although Jesus, as the ideal of perfect humanity, and as an example of the "pure religion of a moral life, apparent to every one," was the precursor of a brighter era than had yet dawned for the oppressed world; still, his doctrines have had to contend for eighteen centuries with the remains of Pagan antiquity, with Judaism in various forms, and with the ferocity of the European nations, who, only in part civilized, have not yet forgot the savage practices of those Teutonic hordes from whom they sprang. Curious enough, Mr Editor, that anything so simple, so natural, as the precepts of this august teacher of the human race should have been set aside for idolatrous systems, in which the Deity is represented as a vindictive tyrant, who required the blood of an innocent victim to appease his wrath, and that men should have so degraded the mission of Christ, as to turn it into an Avatar of Vishnoo! But the days of ignorance are passing away, and better times are in store for us. "We," it has been said, "are not like the first men, called upon to be innocent through ignorance, but to us a nobler task is given, to be virtuous through wisdom." And this wis-

dom shines for us like "a bright star in the heaven of thought," athwart the darkness of centuries, athwart the confusion of conflicting creeds and of world revolutions; it has shone with ever increasing splendour, till at length all the rays of truth and intellectual light which radiate through the universe from the Great Source of all truth and wisdom, seem to hover like a halo of glory round the form of the Nazarene peasant, and his name has become the symbol of whatever is beautiful and good, the inspiration of a Raffaele and Correggio, the watchword of every true philanthropist and lover of virtue.

> "..... The best of men
> That e'er wore earth about him was a sufferer;
> A soft, meek, patient, humble, tranquil spirit:
> The first true gentleman that ever breathed."
>
> DECKER.

Thus did one of our eloquent old dramatists sing about the Master, which may fitly enough conclude what I have endeavoured so imperfectly to say. H. M.

REVIEW.

Birmingham Unitarian Domestic Mission Society. Third Annual Report, &c. London, J. Green; Birmingham, J. Belcher and Son; Allen and Son.

THE Report now lying before us was read to the Annual Meeting of the Subscribers to this valuable institution in February last. The formation of this "Unitarian Domestic Mission" is honourable to the Christian zeal and benevolent spirit of the Unitarians of Birmingham; and the admirable manner in which its objects have been worked out by its officers and missionary, merit the highest approbation. Its finances are steadily on the increase; the subscribers in 1840 being 151 and now 230; the amount then subscribed to its various funds £119 : 15 : 3, and this year £203, 10s. With increased means of usefulness, the efficiency of

the society has kept pace. In the Sunday schools 247 individuals are receiving instruction, and a "Savings Club" has been connected with them, which has done good service. At the religious worship in the Mission Chapel, both on Sundays and work-day evenings, the attendance has increased; the audience "often completely fills the chapel." A more suitable building for the accommodation of the people appears on every account to be necessary to the continued success of the mission. The address of the respected and indefatigable missionary, the Rev. T. Bowring, is, as usual, full of interest. Some extracts we must make from it. "These are not ordinary times. Distress is more than ever busy with the multitude; and there are few, comparatively speaking, who have not felt the pressure of iron-handed poverty. Even the wealthy have been embarrassed, the middle classes are sinking, the poor are destitute. It is to be feared, that there are persons still who can scarcely credit that this town has fallen as low in the scale of poverty as most others. Every owner of small house property, and every collector of weekly rents can, I believe, dispel the flattering impression, and give to it a melancholy reverse. There is, notwithstanding, an idea fondly clung to, and with difficulty relinquished, that the inhabitants of Birmingham are, for the most part, tolerably provided for; that there may, indeed, be here and there, and in many parts of the borough, cases of distress—nay, of the utmost physical destitution; but that most of these proceed from the folly and vices of the sufferers—from drunkenness, indolence, wastefulness, or crime;—and I am not prepared to say that these causes have not exercised their full share in producing the undoubted and widely-spread misery to be witnessed around. But, making every allowance for what results from sin, be it not forgotten, in nearly every instance the effect of the most deplorable ignorance—still there is a vast amount of distress existing, which can be traced to nothing of the kind; and yet, which has swept away, and is sweeping still, competence and happiness with a torrent's force, which has come on the industrious artizan entirely without his fault—which has carried off his

means of support, and with them his strength and his hopes—which has prostrated his bodily powers, and unhinged his mind, and gone nigh to cause him to make shipwreck of faith and good conscience. I go to the houses of such, and hear the sad tales of the inmates, and witness abundance of melancholy confirmation of them. I have seen the old man—him of nearly fourscore and ten—shedding tears because he had not enough to support his enfeebled frame; and the poor infant, unconscious of the cause of its misery, tormenting the heart-broken mother for the food she was unable to procure. I have seen the manly brow darkened by emotions too deep for words to express, because the last meal was gone, and the next was more than uncertain. In what way such persons subsist from day to day, we can scarcely conjecture. To the oft-repeated query—'How do you, how can you live?' the reply is, 'On my clothes and furniture,' or 'principally on the chance kindness of neighbours,' or 'we cannot tell how—we do not live—we barely exist.' I respectfully say it:—Go with me to yon poor family, in a wretched court, and still more wretched house. Look at the broken windows, observe this pane patched with paper, another stuffed with rags, and a third left for the wind to freely enter—or it may be one of the shutters put to, to exclude the external air, whilst it must also keep out a portion of the light. Enter, and take a view of the sad scene that presents itself; the brick floor black and broken; the furniture of the oldest and most crazy kind, and in the scantiest proportion; the two or three chairs mutilated, and unsafe to rest on; 'a ghost of a fire,' and some half-naked children cowering round it, neither fuel nor clothes being sufficient to maintain in the system the necessary degree of warmth, whilst, on one side of the miserable room, supported on chairs, rests an apology for a bed, on which an elder child is lying in a raging fever. The atmosphere is loaded with disease; and entering from the fresh air, you find it difficult to breathe. The parents have scarcely tasted food for the last twelve or eighteen hours; perhaps some compassionate neighbour, removed one degree from abject want, has given 'the little one' a slice of bread,

and the other children may have gathered a few potatoes from the adjoining houses. What wonder that here disease stalks unchecked and almost unchallenged —that self-respect is lost—that religion and religious exercises are forgotten—that the lamp of natural affection burns dim, if its flame be not entirely extinguished; that the children are wished in their graves, and that every addition made to the family, is regarded as one of the sorest of misfortunes.

"'My husband,' said a woman to me, 'earned five shilling in six weeks: I am nearly distracted.' And well the poor creature might be. She had sold, the day I saw her, some old newspapers by weight at the chandler's shop, for four-pence halfpenny; with three-pence of this money she had bought a half-quartern loaf. She, with her husband and three or four small children, had at noon, when I called at the house, not broken their fast: for the father had gone out, saying he wanted no breakfast; and the mother had endeavoured to hush the children to quietness till he returned at 'dinner time,' that they might eat the meal together. She showed me the loaf, and I desired her to cut it up instantly for the poor hungry little boys, giving her the means of providing comfortably for them during the rest of the day. Her neighbour, a poor woman with a sickly husband, earns something like a living by stringing beads. She gives the person just mentioned at times some of this work, and solely from motives of compassion, and yet she is not seldom in want of bread for herself. Such facts need no comment: they teach us to honour all men; and they cannot but lead our minds to the reflection, that if the poor thus manifest a self-denying Christian spirit towards each other, we should be at all times ready to assist them."

"It is precisely because our objects are high and spiritual, that we feel it necessary to allude to the principal of the many circumstances that tend to throw difficulties and discouragements in our path.—We seek not to remove mere poverty,—we believe *that* to be a light evil,—nay, in many points of view, a blessing to society; but we do wish to see *destitution* removed; we desire to see honest industry successful;—we want

to silence the importunity of beggary, and the voice of complaining in our streets. We do hope the time will come, and speedily, when no one will be wretched, miserable, starving, from no fault of his own. We do long to be able to say to the poor man and the poor boy,—' There is work for you, and if you cannot procure a situation for yourself, we will do it on your behalf!' Till these things are effected, there must be most tremendous obstacles to our moral success; till we can teach people to help themselves, we may rest assured that much of our exertions will, to all appearance, bear no fruit; and yet, we must not forget, that nothing we do for God, and the Saviour, and duty, can be in vain. The same mind must be in us as in Christ Jesus, who never expected his reward on earth.

" My brethren, I appeal to your hearts and minds on behalf of the poor,—the friendless,—the outcast,—the suffering,—the sick and the dying;—of the ignorant, and the vicious,—of the poor misguided sot,—of him who is a miserable slave to his own furious passions, and of him who has known few earthly friends; or from whose side, the friends of youth have departed, and left him to be bear his journey and burden alone. I appeal to you on behalf of the young, who need some kind hand to lead them up to manhood, some judicious counsellor, to teach them how to shun the broad path tending to destruction; and of the aged who are sinking into the grave with no consoling voice to whisper in the ears as the dark valley is about to be trode. I appeal on behalf of the lone widow,—of her from whom the Lord hath taken away the head and staff, and who has to struggle unaided, and frequently unpitied, with the numberless evils that are in the world—let not such be neglected in the daily ministration; and on behalf of the hapless orphan, whose patrimony may be the world's scorn, and the world's destitution. For all these,—for suffering humanity, under every form, I plead; and to you as children of one Father,—as disciples of one Redeemer,—as heirs of one salvation,—as possessors of a common nature. This Mission is yours; it was begun—it has been fostered—it is still maintained by you, and I feel assured you will yet uphold its

usefulness; your exertions will not be wanting to make it even ten times more efficacious than at present. To use the words of an eloquent advocate for Domestic Missions, among our Transatlantic brethren, and with which I shall conclude; 'Of all ministries, the *Domestic* is that which goes to men's homes and their hearts,—which looks for the wretched and the lost,—and which not merely calls but seeks; many have been found in their sunless lairs,—many in the pangs of unhoping poverty,—in the madness of forlorn ruin,—many starving and houseless—outcast from the good, and with no pity from those as bad as themselves; many in the pangs of death, who long for consolation as the heart panteth for the water brooks;—many of the virtuous sitting low in uncomplaining resignation.—Many of all these have been discovered in the wilderness of modern society, by researches of domestic ministers, who have brought light to their dwellings, and salvation to their souls; confidence to the weak in heart, and strength to those who are ready to perish! Christ's spirit and Christ's peace be on their labours.'"

Heartily do we respond to this prayer. But whilst we wish success to the Birmingham Unitarian Domestic Mission Society, as well as to every kindred association, we trust that these institutions will not widen the line of separation between various classes of people; we hope that ministers of our congregations in the towns where Domestic Missions have been founded, will not leave the care of the poor entirely to their superintendence. We should most seriously deprecate any institution which had the tendency of lessening the number and attendance of the poor at our chapels. There are too few of them already. We cannot regard as a truly Christian congregation, any assembly in which the poor are not visible; are not studiously cared for; and we confess our fears that something of this kind may result from Domestic Missions, unless the evil be seen and guarded against.

The Eternity of God considered, in relation to the course of Christian Knowledge and Virtue ; a Sermon, preached at Exeter 1842, *by John Kentish. Bristol, Philp & Evans ; Exeter, Welsford ; Birmingham, Belcher & Son ; London, Green & Mardon.*

This highly interesting discourse, preached on a most interesting occasion, the Jubilee of the Western Unitarian Society, is worthy of the subject chosen by the excellent preacher, and admirably adapted to the peculiar circumstances under which it was delivered. Amply will it repay perusal ; cheering, hopeful, and consolatory are the views displayed in it. The "Sketch of the History of the origin and progress of the Western Unitarian Society," which is appended, as well as the other notes and documents, comprise much valuable information.

The Constraining Love of Christ ; a Sermon preached before the Provincial Meeting of Presbyterian Ministers of Lancashire and Cheshire, in Paradise Street Chapel, Liverpool, June 22. 1843, *by Franklin Howorth. London, J. Green ; Manchester, Forrest ; Bury, Vickerman.*

We would such sermons as this were more often preached before *Presbyterian* ministers ! Calvinism would then disappear before "the constraining love of Christ." The Presbyterianism, in the present instance, however, is but nominal, and the preacher is a Christian Unitarian. If the Presbyterianism of the title-page be a misnomer, most assuredly the distinctive title is not so ; the discourse is strictly accordant. The characteristic principle of the Gospel, love, is magnified and illustrated ; the spirit of self-sacrifice, of labour for others, for the sinner, the masses, the whole world, is beautifully and persuasively unfolded. Truths are uttered in the spirit of Christian benevolence which all our ministers, ay, and all our people too, ought to ponder ; and having duly thought upon, to go out in action, embodying in their lives and preaching their words and deeds. One extract we must give ; it will induce all to pur-

chase this truly Christian sermon, and, happily, its price should ensure its wide-spread circulation.

"The prevalence of sin in every rank and calling of life, the sensuality and selfishness of men in their ten thousand forms of grossness and superficial refinement, and the innumerable miseries resulting thence, are such as to bewilder the mind, to overwhelm the heart. The physical, the political, the social, the moral, the spiritual evils that abound, and which manifest themselves in wide-spread squalidness, destitution, and disease, in injustice and robbery, in fraud and oppression, in gross ignorance and intemperance, in lying and blasphemy, and every abomination of wickedness, are such as to demand the most serious, earnest, and prayerful efforts and sacrifices on the part of all those whom the love of Christ constraineth. Now, as it would be impossible for the same individuals to labour successfully in all the varied fields of ignorance, and want, and crime, and misery that society presents, it is the part of wisdom for each class and each individual to mark out the sphere best suited for the successful application of the talents possessed. And where the love of Christ constraineth; where there is a soul-absorbing purpose to work with God and Christ for the good of man, there need be little apprehension but a sphere will be found, and good will be effected. What anxious plannings, and what unremitting labour in the wide field of human ignorance, and guilt, and suffering will be ours, my brethren, when the object of the Saviour's death is answered in us, and *we live not to ourselves* but unto him! Then will the love of Christ constrain us in the mode of the disposing of our time, our talents, our substance, of all we are, and all we possess, and make us ready to offer up the dearest relationships of affection rather than desert him, and to lay down our lives for the brethren. The followers of a crucified Saviour are not to live unto themselves. The cross of Calvary stands an eternal rebuke of all self-seeking. It is the eternal triumph over self —the essence of all sin; it is the awful, but splendid expounder of the philosophy of suffering benevolence; it is the combined radiance of unutterable divine and human love. And all the followers of the cross must be

baptized with its spirit. Their great aim must be, at any cost, to effect the redemption of souls. To them to live must be Christ; not an occasional thought, but their life must be Christ, its purposes, its energies, its all. Their bodies are presented a living sacrifice; their souls are devoted in glowing love to Christ; and the highest felicity they can enjoy is, to labour for the extension of his kingdom, and to win souls to their Saviour. The obscurest retreats of sin and suffering they penetrate, to convey the glad tidings of salvation. To instruct the ignorant, to reclaim the vicious, to guide the young, to bring the heaven of Christian holiness and love into the bosom blasted by the raging fires of licentiousness and hate, to spread the sweet, hallowing, and benign reign of Christ over these scenes of vice and woe, and convert the howling wilderness into a paradise, is their fixed and glowing purpose; and difficulties, persecutions, and martyrdoms cannot deter them; they are followers of the cross, and of the resurrection."

MONTHLY RECORD.

September 1. 1843.

Manchester Unitarian Village Missionary Society.—The Nineteenth Report of this useful institution was read at the annual meeting held in the school-room, Lower Mosely Street, Manchester, May 22. the Rev. W. Gaskell, M.A. in the chair. At Oldham, the state and prospects of the congregation are better than they have been since the re-opening of the chapel: the Sunday school is well attended, and is well conducted. At Newchurch, Padiham, and Rawtonstall, the regular, steady, and Christian conduct of the people, their attendance on public worship, and especially the attention which they pay to the Sunday Schools, is testified by one of their most exemplary and faithful religious instructors, Mr John Ashworth. In Derbyshire, the exertions of the missionary Mr Shenton are great and indefatigable. At Flagg, Sheldon, Ashford, Stony Middleton, Bradwell, and Great Hucklow, Mr Shenton preaches from time to time, and in all good is manifestly doing; and more im-

portant results still may naturally be looked for, if persevering, faithful labours are continued. The efforts put forth by this association prove the benefits that may be diffused even by comparatively small means, its income the last year being £137.

Dr Dewey.—Our friends in connection with several of the London Unitarian congregations, as also those of Bristol, Birmingham, and Liverpool, have been highly gratified by listening to the instructive and truly eloquent services of the Rev. Orville Dewey, D.D. of New York, during the months of June and July. He has returned to the scene of his ministerial labours with the prayers of numbers for his continued health and increasing usefulness and happiness.

Trim Street Chapel, Bath.—On Sunday July 16, the religious services at the Unitarian Chapel, Trim Street, Bath, were conducted, morning and evening, by the Rev. George Harris.

Conference of the Unitarian Ministers of the West of England.—The Conference met in the chapel, Mary-street, Taunton, on Monday morning, July 17th, at 12 o'clock, and the following ministers were present:—the Revs. H. Acton, Exeter; R. B. Maclellan, Bridport; C. W. Robberds, Sidmouth; W. J. Odgers, Plymouth; J. G. Teggin, Crewkerne; R. L. Carpenter, Bridgewater; Dr Beard, Manchester; S. Walker, Bristol; E. Whitfield, Ilminster; R. Gibson, J. R. Wreford, G. Armstrong, Bristol; Dr Perry, Exeter; H. Solly, Tavistock; D. Harwood, Honiton; W. James, Bristol; M. Maurice, Reading; S. J. May, Leicester, Mass., U. S.; J. Taplin, Colyton; J. Bayley, Bristol; R. M. Montgomery, Taunton.

The Rev. Henry Acton was requested to act as president of the Conference, and the Rev. W. James as Secretary. Prayer was then offered by the Rev. G. Armstrong; after which,

The Rev. W. James stated the origin and design of the meeting, and laid before the Conference various plans which had been proposed by different ministers, with a view to more earnest and combined efforts for the advancement of Unitarian Christianity; and by way of commencing the important business which was about to be entered upon, he begged to move as the first resolution—

"That the state of religion in our country, and our duty to our faith, which we believe to be emphatically suited to

the mental and moral wants of the age, demand a more efficient union, and a more vigorous co-operation among Unitarian ministers and churches for its support and extension."

This resolution was seconded by the Rev. E. Whitfield, and immediately and unanimously adopted.

A long and interesting discussion then took place, on a motion made by the Rev. H. Solly, with respect to the establishment of a Home Mission in the Western counties, for the purpose of promoting the knowledge and practice of the vital truths and precepts of Christianity, in which most of the ministers joined. An amendment was moved, to the effect that the Mission should be founded for the propagation—both doctrinally and practically—of Christianity as understood by the great body of *Unitarian believers*. But the resolution ultimately passed was as follows :—

"That this Conference recommend the establishment of a *Christian Mission* in the counties of Somerset, Dorset, Devon, and Cornwall."

The Rev. Mr Montgomery moved, and the Rev. W. James seconded, the third resolution, in these words :—

"That this Conference would suggest the desirableness of instituting a ministerial circuit within the four counties named in the previous resolution, for the promulgation, at certain stations, of the principles of Christianity."

It was thought that without doing away with the necessity of a mission, such as Mr Solly and others desired, ministers, who have the charge of congregations, might, by occasionally exchanging pulpits with their brethren, and by visits to places in their own neighbourhoods for the purpose of preaching and distributing tracts, do essential service to the cause of truth and virtue, and that some plan should be devised in which the ministers in the western counties could unite with this object. The resolution was adopted.

It was then moved by the Rev. W. James, and seconded by the Rev. J. R. Wreford :—

"That it is desirable to form a union of the Western Unitarian Churches, to be designated the Western Christian Union, and that it be recommended to the Somerset and Dorset, and the Devon and Cornwall Unitarian Associations, to merge into such union."

After some discussion, this resolution was carried.

The next resolution was proposed by the Rev. Geo. Armstrong, and seconded by the Rev. J. Taplin :—

"That it is a subject of serious consideration how far the observance of the Lord's Supper, as at present in many cases in practice, is adapted to effect the end for which it is de-

signed. That according to the experience of this conference of ministers, the too frequent recurrence of this rite is calculated to diminish its solemnity, which it is so important to sustain. That in all such cases, therefore, it seems most desirable that congregations, in free and affectionate consultation with their ministers, should, at the earliest period, devise measures in regard to the suitable times and most appropriate forms of administering the rite of the Lord's Supper."

Remarks were made on this resolution by the Rev. Messrs Montgomery, May, Carpenter, Gibson, Maurice, Odgers, the president, and Dr Beard, after which it was carried.

The conference adjourned at six o'clock to half-past eight the next (Tuesday) morning, when the president having taken the chair, the Rev. Dr Beard offered up prayer; the Rev. W. James then read the minutes of the previous meeting, and proposed :—

"That it is desirable that an annual letter from the proposed 'Christian Union' to the churches included in it, on a subject to be determined at the yearly meeting of the union, shall be prepared by a minister appointed for this purpose, on a given subject, such letter to be read at the next annual meeting, and if approved, printed for circulation among the churches."

This resolution was seconded by the Rev. R. B. Maclellan, and adopted.

An earnest and animated, and, it is believed, most useful discussion, then ensued, on the mode of preaching in Unitarian churches, which called forth many valuable observations, which will be long remembered, on the subject of pulpit addresses, and the pastoral relation. It will probably be felt by all who were present at this discussion, that if the conference produced no other result, it would not have been held in vain.

It was then moved by Rev. H. Solly, and seconded by Rev. R. Gibson :—

"That it is desirable that statistical returns of the state of our churches, and their various institutions (according to a form which was presented), should be sent to the proposed union, at its annual meeting, and that such returns should be sought through the minister, or congregational officers."

There was considerable difference of opinion with respect to this proposition, but it was carried.

The Rev. R. L. Carpenter moved, Rev. E. Whitfield seconded, and it was resolved :—

"That this conference would recommend to the serious

consideration of both ministers and people in our denomination, the importance of meetings for religious improvement."

These meetings, it will of course be understood, would be in addition to the services of the Sunday, but with regard to their nature and frequency, it was thought that ministers and churches must decide for themselves as to the mode and time which may best suit their own circumstances and wants.

The following resolution was then moved by Rev. Geo. Armstrong, and seconded by Rev. D. Harwood :—

" That as Ministers of Christ's Holy Gospel, humbly desiring to seek, and, in obedience to his commands, to spread the truth, we deem it a sacred duty to ourselves, to our people, and to the world, to declare, that every expedient for this purpose partaking in whatever degree of secular force, is at variance with the essential nature, and repressive of the vital spirit of religion.

" That setting aside the direct application of force, so long superseded by the usage of modern times, and believing that prayer, the study of the Scriptures, and the faithful exercise of the rational powers, are, under God, the sole instrumentality by which the truth is to be acquired and sustained, we deprecate every institution or expedient which discourages the application, or weakens the efficiency, of those only legitimate and evangelical means.

" That looking to the history of religious establishments in connexion with the state, there is no fact more prominent than the evils they have created and prolonged in society, their inevitable operation being, either in fact or in tendency, to limit the mind to that mixture of truth and error which happened to predominate at the period of their introduction ; in ages of ignorance, producing a blind and unreasoning conformity ; and in periods of more advanced, though imperfect, development of human rights, operating, at once, the moral wrong of supplying dishonest or equivocal motives in the profession of religious truth, and that most grievous of sores in the bosom of society, the irritation inseparable from prescriptive and unjust assumption on the one hand, and the wide-felt humiliation and disparagement endured upon the other.

" That upon all these grounds, and whether we respect the free prosecution and unadulterated love of the truth, as revealed in the gospel of Jesus, or contemplate the question in its relation to the social and civil rights of members of one common nation, we, of this Conference of Ministers

of the Gospel, do firmly and solemnly PROTEST against the State Endowment, Patronage, and Preference of any one Sect or Denomination of Religious Believers above another. And do, as in the fear and sight of a just and Holy God, and by the allegiance we owe to our great Head and Master, Jesus Christ,—proclaim our determination to avail ourselves, from this day forward, of every lawful, temperate, and appropriate means which Providence may afford us, of exposing the injustice, condemning the impiety, and aiding in the removal of the now-subsisting Ecclesiastical Establishments in this country, themselves the source of the gravest evils,—and adding intensity to the evils of manifold form by which society is afflicted, and the Religion of the Redeemer dishonoured and obstructed."

A very serious discussion arose upon this proposition, in which most of the ministers took part. It was at length adopted.

Rev. R. M. Montgomery moved, Rev. Mr Odgers seconded, and it was unanimously resolved :—

" That the Rev. Messrs Armstrong, Acton, Whitfield, Gibson, and James, be a committee for preparing an address to the Unitarian Churches of the West of England, embracing the subjects which have occupied the attention of this conference, and setting forth what, in the judgment of this meeting, appears to be the duty of Unitarian Christians in the present times in reference to the great religious principles which they profess."

Rev. H. Solly moved, Rev. G. Armstrong seconded, and it was resolved :—

" That this conference do meet again at the annual meeting of the Western Unitarian Society, in 1844, and that it be recommended to the Unitarian churches in the counties of Somerset and Dorset, Devon and Cornwall, to send lay delegates to join in its deliberations."

Rev. W. James moved, Rev. R. L. Carpenter seconded, and it was resolved unanimously :—

" That the Rev. H. Acton be respectfully requested to prepare a letter to be read at the next conference—' On the causes which hinder the spread of Unitarian Christianity, and on the best means of fostering the religious life in our churches."

It was then proposed, and carried by acclamation :—

" That the best thanks of this meeting be presented to the Rev. R. M. Montgomery, and his congregation, for the use of the chapel on this occasion, and for the kindness and hospitality with which they have received the members of this conference."

Also, the president having left the chair,—

"That the best thanks of this meeting are due to the Rev. H. Acton, for the kindness and ability with which he has presided over the deliberations of this conference."

WILLIAM JAMES,
Secretary to the Conference.

WESTERN UNITARIAN SOCIETY.—The fifty-second anniversary of this Association was held at Taunton on Tuesday the 18th July, on which occasion the Rev. Dr Beard, of Manchester, preached a most eloquent sermon to a numerous congregation.

After the service, the usual business of the Society was transacted, R. M. King, Esq., of Pryland Hall, near Taunton, in the chair. The minutes of the last annual meeting, held at Exeter, were read by the secretary, Rev. J. R. Wreford, of Bristol, and also those of the different meetings which had been since held.

Several gentlemen were elected members of the Society.

After the meeting, a dinner was prepared for the accommodation of the numerous gentlemen who came from a distance, at the London Hotel, the ladies being entertained at the houses of different members of the Taunton congregation. About sixty gentlemen sat down to dinner.

At five o'clock an excellent tea was provided at the same place, at which nearly the whole of the Mary-street congregation, together with a numerous body of strangers, were present, and it was truly delightful to observe the unanimity which prevailed, the rich and the poor sitting down together at the same festive board—all happy. It was a truly social tea party in the right sense of the term. Nearly 350 persons sat down to partake of the cup "which cheers, but not inebriates." The greatest credit is due to ladies of the Taunton congregation for their services on the occasion. After the tea-things were removed, the Rev. R. M. Montgomery, the respected minister of the chapel, made a few observations introductory to the proceedings of the evening. Mr Montgomery, after thanking his own congregation for the manner in which they had responded to his call, said he should proceed at once to the business of the evening by proposing a charter toast or sentiment: he proposed "Civil and Religious Liberty," which he was confident must, and would, stand or fall together. In reference to this subject, he would invite the meeting to attend to the observations of their learned friend who addressed

them from the pulpit of Mary-street Chapel this morning, Dr Beard, with thanks for his sermon of this morning.

The meeting was addressed by the Rev. Dr Beard, Wreford, Maclellan, Dr Perry, Acton, Armstrong, May, and J. Estlin, and others

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Southern Unitarian Society.—The annual meeting of the Southern Unitarian and Southern Unitarian Fund Societies took place on Wednesday, July 19th, at Newport, Isle of Wight. On the previous Sunday morning, the Rev. E. Tagart of London preached, at Newport, a sermon on the present position and duties of Unitarians, from John xx. 31, admirably suited to prepare the minds of the hearers for the services of the week, and in the evening from Genesis xli. 9. The services of Wednesday were introduced by Rev. H. Hawkes, of Portsmouth, with prayer and reading the scriptures, the Rev. E. Chapman of Godalmin offered the general prayer, and the Rev. G. Harris of Edinburgh delivered an eloquent discourse, on bearing reproach for the name of Christ, from 1 Peter iv. 14, 15, 16.

At the business meeting of the societies, after the morning service, the Rev. E. Tagart was called to the chair, and the Rev. E. Kell read the report of the Committees of the two societies, which contained interesting reports from the different congregations in the district, and a general statement of the proceedings of the societies during the past year. Courses of lectures had been delivered at Portsmouth on the principles of dissent, and at Wareham, on the leading doctrines of Unitarianism, and several thousand tracts and sermons had been distributed during the year. Two of the congregations, viz., that of St Thomas's-street, Portsmouth, and Newport, had adopted Wednesday evening religious services. A Sunday school had been established at Chichester, and additional school rooms built at Portsmouth. Unitarianism had been first openly avowed and preached in the chapel at Banbury. After the report had been adopted, and a vote of thanks passed to the Rev. G. Harris for his truly eloquent discourse, the following resolutions were unanimously carried :—

1. That the present condition of the world at large, and that especially the comparatively slow progress of simple Christianity, freed from creeds and formularies, demand imperatively the most energetic exertions on the part of Unitarian Christians, so that they may be found faithful to the performance of those duties which Providence has assigned them in their own day and generation ; that to

this end exertions be made to establish more extensive and effectual plans of local and domestic missionary preaching in our own district, and that there be a special meeting of the committee to devise means for that purpose on Monday-week.

2. That this meeting rejoices in the withdrawal of the educational clauses of Sir James Graham's Factory Bill, and expresses its hope that no national system of Education will ever be introduced into this country which does not recognize in its fullest extent, the right and duty of private judgment in matters of religion.

3. That this meeting desires to tender its best thanks to the Rev. E. Tagart, the Secretary of the British and Foreign Unitarian Association, for his presence on this occasion, and expresses its cordial sympathy with the objects, and its fervent prayers for the success of that society in its important labours.

The usual routine of business, in re-electing the officers of the society, and in returning thanks for their services, was then gone through. It was a pleasing feature in the occurrences of the day, that a large congregation remained to witness the business proceedings, who appeared highly interested by the addresses of the various speakers who moved and seconded the resolutions. Friends were present from Wareham, Poole, Ringwood, Southampton, Fareham, Portsmouth, Northampton, Sheffield, Guildford, and Godalmin.

In the evening the Rev. E. Tagart conducted the devotional part of the service, and the Rev. G. Harris again powerfully impressed his audience by a discourse upon the love of truth, and the duty of a faithful and fearless avowal of it.

In the afternoon, the members of the Associations and their friends assembled in the Green Dragon Hotel, and between 70 and 80 persons of both sexes partook of a public breakfast. A blessing was fervently implored by the Rev. G. Harris before partaking of the repast, and after the company had been refreshed by the bounties which had been placed before them, the Rev. E. Tagart returned thanks to the Father of Mercies for his merciful providence.

Mr Clarke proposed that Thomas Cooke, Esq., should take the chair.

Mr Thomas Cooke commenced his observations by remarking, that the eloquent preacher of the morning's lecture had strongly impressed upon us the duty of allegiance to God as our Father, and to him who is our only master.

Though in a less degree, yet there was a duty of a similar kind, our allegiance to the Queen; and he should therefore propose the toast, "The health of the Queen, and may she not be unmindful of the principles which placed her family on the throne."

The Chairman said, it was sometimes asked, "Why does not Unitarianism advance? Why, with all its purity and power, is it confined to sections of the people, pent up in mere corners of the land?" He answered, it is because men will not think for themselves, will not exercise the right of private judgment; and whilst religion is of all subjects the one on which this is most required, yet it is here that it is generally most neglected. He should, therefore, propose as the next toast, "Private judgment in matters of religion."

The Chairman, in introducing the next sentiment, considered that though it is our duty at all times to advocate good principles, yet he had indulged hopes that with respect to our own country, at least, we had passed the time when it was necessary to stand in defence of our religious liberty. But recent events had sadly proved the contrary to be the case; and therefore he should propose, "Civil and Religious Liberty all over the world." He did regret that it was necessary to propose such a toast, but was far more sorry to find that the persecuting and tyrannical spirit, which was the cause of that necessity, proceeded from a quarter where we should least have expected it. There was a party who came forward in opposition to Sir James Graham's Educational Bill, and loudly deprecated the illiberality and injustice of its authors, who had themselves attacked our rights and property. They proposed to wrench our chapels from us, because it was pretended that at the time those chapels were built, different sentiments were held by their founders from those of their present occupants. He was sorry to find such persons dishonouring the principles of liberty they professed, by their unjust and unchristian spirit towards their fellow-Christians; and, therefore, though with regret, he still considered we were bound to propose this sentiment, which he should connect with the name of A. Clarke, Esq.

Mr A. Clarke said, that it was quite unexpected by him that he should be called on so early in the evening to answer the sentiment that had been proposed; yet he never hesitated to advocate such principles when he was required to defend them. He held that it was always the bounden duty of every Dissenter, and especially of Unitarian Dissenters, to watch our religious privileges with

constant care and the most unremitting assiduity. In the present aspect of society, and of the world generally, we are bound to exert ourselves to the utmost, so that no party shall encroach on our rights and liberties. He would do as he had done on a former occasion, but in another place, divide the subject into two heads, and endeavour to show that we were placed in a position of great jeopardy by the contentions and common enmity of two opposing parties. The safe preservation of Christian liberty was a question wound up in the issue of that struggle. The interests of every religious body, and of society at large, were involved in it. We are required to make the strongest efforts to maintain our rights and freedom against the efforts of all parties to destroy them. Their first attacks are directed against our religious liberties, so that if they could first accomplish their destruction, they might afterwards more effectually break up and destroy our civil liberty. He believed that on the part of the Established Church it was intended to do these things, that it was resolved utterly to undermine the liberties of Dissenters. What had one of their leading ecclesiastics said of Government in reference to this question? He had described the Queen as the right arm of the Church, and he had endeavoured to prove her right to dictate to the country on religious opinions. The intention of that party was to exercise that right arm of the Church for the suppression of opinion and to drive the people into the arms of the Church. He believed it was the design of the Puseyite part of the clergy to introduce the ancient forms of the Church, contrary to the better sense of the people. The Chairman had spoken of a party who opposed the Government schemes, yet wished to establish for themselves a pernicious power, and commit as great an outrage on the liberty of their brother Christians. He (Mr C.) would not name any individual, but would nevertheless fearlessly expose the party. What are the sentiments expressed in the organs of their party, the *Nonconformist* and *Patriot*? What is their design, but, like the Church, to break up our body by any means, however infamous; by unrighteously attacking our freedom and taking away our property. If they were to attack us openly and by honest means, we should regard them as fair and manly opponents; but when, in utter disregard of all justice and decency, they attack us like highway robbers, unscrupulously taking advantage of bad and obsolete laws, to deprive us even of our property, he would say it was disgraceful and infamous. But we had, beyond this, ample evidence of the manner in which

they intended to act in the minutiæ of their plans of opposition. He knew and would reprobate the attempts that were being made to deprive us even of the courtesies of life; he had, indeed, too good reason to complain, that not only was this carried out, in opposition to us, as a sect, but also to the extent of denying us the common civilities of society in its ordinary intercourse. He would continue to refrain from naming particular parties, but would repeat, that in his own experience he knew such to be the case. He urged the necessity of constant exertion, that we must at all hazards preserve the fences of our religious rights and liberties, and would conclude by addressing the young, and exhorting them to cherish the love of religious liberty and maintain its bulwarks against all opposition, so that they might secure the best interests of themselves, of society, and of the whole world.

Mr Hunter jun., of Sheffield, followed on the same subject. He said he felt himself compelled to raise his voice against intolerance. We were attacked with virulence by all parties, who were not content with wresting our chapels from us, but too generally, as in Sheffield, they strove to carry their illiberal spirit and actions into public institutions and private life. There the Independents were a strong body, and used their power most unjustly. Having gained the chief sway in the public library, they employed that power to the exclusion of almost every liberal work, and loaded the shelves with lives of Independent ministers and sectarian books, and he had himself been obliged to resist a vote of thanks to the Committee, who were mostly Calvinists, because they had behaved with such gross illiberality, and perverted a public library to mere private party purposes. He conceived our body was weaker than it might be if we enlisted the sympathies and assistance of the ladies, and then referred to the state of the chapel in Sheffield. At this place, Mr A. Smith, a dissenting minister, had said that the chapel we occupied was theirs, and that as soon as Dr Phillips, the late minister, was dead, they would wrest it from us. But if they do accomplish their design, they will do good to our cause, and defeat themselves, by bringing down on their own heads the natural retribution of such villany, and will give us such an impetus as shall tend to the permanent prosperity of Unitarianism. For Unitarianism, he was proud to say, was our religion, and we would support it in defiance of every obstacle. Let us, then, go hand in hand, and every one put his shoulder to the wheel. Lord John Russell said that we used a different bible from the orthodox one, but it

showed how sadly ignorant of Unitarianism the public must be, when such an individual had the unblushing effrontery to assert so manifest an untruth. Then we should be more active in printing and distributing tracts, and make more energetic exertions to gain the poor over to our cause, for amongst them are to be found our best auxiliaries. When he had mixed with poor men, he always found they approved of our principles and doctrines, but surrounded as they were by bigots, threatening present persecution and future condemnation, they were in danger of being turned away from following their own convictions. Forward, then, every means of popular enlightenment—foster your Sunday-schools—lay in youthful minds the firm groundwork of Unitarianism. So important was education, that he would not, for a long time, oppose Sir James Graham's bill, because he conceived that even a comparatively bad education was better than none at all.

The Chairman considered that we need not fear the consequences of persecution on our body, for religious institutions might be compared to a beautiful piece of frost-work, which would be preserved in all its beauties by the chill blasts of winter, yet be speedily and utterly destroyed by the warmth of the noonday sun. So we only require the cutting winds of persecution to cement us into an abiding union, and give us that energy in which we have been hitherto deficient. If our old chapels were taken from us, the outrage would excite us to a new activity, and the greatness of the impulse we should derive from such treatment, he was certain would infallibly make the glories of the new societies and chapels far exceed those of the old, in all respects. He then proposed "The Southern Unitarian Society." Though one of that body himself, and therefore not in a position to speak much of it, yet there was one of its members who had long been faithful to his duty, had turned neither to the right hand nor the left, had held on his christian course, and neither the buffets of winds or waves had either stayed his progress or cooled his zeal. He should therefore connect with it the name of its Secretary, the Rev. E. Kell.

Mr Kell, in a feeling manner, returned thanks for the friendly way in which the assembly had wished his prosperity. He always strove humbly not only to do his best, but to *believe* for the best also. There were some persons who were always inclined to look on the dark side of every picture, who could look on verdant fields and smiling valleys and see only a barren waste. Such men were to be found in all walks of life, literary, political, and religious, and he

was sorry to say were to be met with in considerable numbers among ourselves. They were best known by the designation of *Croakers*, and they were productive of infinite mischief to the cause. They never did and never could do any good. Prophets of evil tidings, they themselves were a principal means of fulfilling their own predictions. An open enemy to our faith, we knew how to encounter by an appeal to argument, but a treacherous friend, who was always magnifying obstacles to success, insidiously undermined the foundations of our religious prosperity, without our being able to counteract his mischievous operations How much better was it to adopt the sentiment of the divine Milton.

> "Where an equal poise of hope and fear
> Does arbitrate the event, my nature is,
> That I incline to hope rather than fear,
> And gladly banish squint *suspicion*."

It was true that our cause at the present time had much to contend with. Never was our holy faith more assailed or maligned. The chapels which had been handed down to us from a long line of pious ancestors in uninterrupted succession, had been attempted to be wrested from us, and had been in some cases handed over by partial judges to those who had not the shadow of a claim on their possession—nay, whose progenitors of the same sentiments, the testators often regarded with the most rooted antipathy. But even such persecution would not be without benefit to us if it rendered us more attached to our sacred principles, and more zealous in their promulgation, and it was some comfort to know that there was a tendency in injustice to defeat itself by the sympathy it never failed to excite, in all the honest and true-hearted, towards those who were oppressed. He could not but see, in the circumstances of the times, many symptoms favourable to the progress of Unitarianism. There was a greater *earnestness* in regard to religion than he remembered to have before witnessed. Conversions from one form of religious faith to another were constantly taking place. Men were no longer contented with the mere husk or shell of religion, but were seeking after its kernel, and when persons were really *in earnest* in their enquiries after divine truth, he could not but pay his own sentiments the compliment of believing that they would find reason to embrace them. Another circumstance, most favourable to Unitarianism, is the tottering condition of the Church Establishments of this country. Every one knew how prejudicial to the advance of Unita-

rianism was an Established Church, which fettered the human mind in its inquiries after and in the promulgation of truth. What was the cause of the greater prosperity of Unitarianism in America than in England? Why did her ministers seem to speak in a deeper tone on the subject of religion, and to breath a freer atmosphere in their writings and discourses, but because America was free from the incubus of an establishment? Now the establishments of this country seem to be fast verging to a fall. Look at the Presbyterian Kirk of Scotland, once the most flourishing of Protestant churches, and considered the glory of our land. One third of the members of that church have lately left her communion and become Dissenters, rather than not be permitted to exercise the natural privilege of choosing their own pastors. Look again at the present Irish Church Establishment. What is it? It is almost mockery to call it a church. It is an *umbra nominis*, which has scarcely an existence, and has no hold whatever on the hearts and affections of the people, and which may be annihilated at any moment. Lastly, let us cast a glance at the Established Church of England. Is it not torn from one end of the land to the other with internal feuds and dissensions. What greater differences of religious opinion can possibly exist than those between the Evangelical party, as it is called, the High Church, and the Puseyites? It is stated, on apparently good authority, that out of 13,000 of the English clergy, 9,000 have become, or are speedily becoming, Puseyites. And what is Puseyism but Popery in disguise? He took the description of it in a modified form from a work entitled "Christian Morals," by a native of that town and tutor of Oxford, who had lately signalised himself there by his opposition to the conferring of a diploma on the American minister, Mr Everett, on the ground of his Unitarianism. In that work he plainly declares that our religious creed is to be based on the authority of *testimony*, not on reason or scripture. A young person is to receive his religious opinions implicitly from his parent. When arrived at man's estate, he is to enquire whether the opinions professed by his father coincide with those of the state religion, and if not, he is at once to relinquish his father's creed and attach himself to the Established Church. If, however, on further inquiry he finds that the creed established by law does not agree with the opinions of the Anglican bishops and clergy, and with the testimony of the fathers, he is again to change his opinions and submit himself without reserve to the authority of the Church alone. Now such sentiments as these might do

very well for the monkish air of Oxford, but he could not but think that the people of this country will never submit to this prostration of their understandings, and that if Puseyism is ever to be considered (which, from the leaning of the clergy to it, is not improbable) as the established religion, that they will rise up as the parishioners at Shoreditch did, and break the candlesticks on the altar, and put an end to any such establishment, and in its downfall he could not but see the promise of a brighter prospect for Unitarianism.

The Chairman said that he was going to propose the health of that gentleman, the eloquence of whose morning sermon was still tingling in their ears, warming their hearts, and counselling their judgments; but he would not venture to describe his feelings more minutely, lest he should give uneasiness for their loss to any who might have been absent in the morning—"The Rev. George Harris."

Mr Harris thanked the assembly for their kindness, and commenced a most eloquent address by observing, that the cordial way in which they had received and sanctioned his efforts to promote the truth, gave him the most unalloyed pleasure. Their approbation was grateful to his feelings, for he that would do good must carry with him some portion of the esteem of his fellow-men. Standing before his brethren as a Christian minister ever should, he was deeply affected by the signs of affectionate esteem, and thanked them heartily for their kindness—not merely on personal considerations, but as he regarded it to be a new pledge of their devotion to that sacred faith which he had been advocating, which leads us to rejoice in its revelation of a univeral Father, which regards every man of whatever name or nation, as a child of that Father, equally with ourselves, which looks on all we are or have as a trust from the Supreme, on every righteous action, as the purest and noblest sacrifice that can be offered at the throne of the ever merciful, the God of holiness. These, and the hallowed principles of truth, of love and of liberty, shining throughout the christian character, convert man's whole life into one great act of devotion to the everlasting Father of spirits, and impart to fervent worship all that is truthful and valuable. Those great principles cannot by any possibility be made known, and yet fail of being welcome to the soul of every moral and intelligent being. It was the conviction of their reality, of their ever strengthening, supporting and comforting power, with the constant presence of the blessed Father, that had raised his spirit above the world's frowns and misery, that had nerved him onwards against every obstacle,

supported him amidst obloquy and antagonism, that renewed him for the conflict with superstitious bigotry, and raised him above the fears of earthly persecution. If we were faithful and did our duty, these truths would soon effect the destruction of cruel fanaticism and blind bigotry, and rear the fair structure of freedom on the ruins of foul intolerance. He felt himself irresistibly urged to diffuse the living truths of the gospel, untrammelled by priestly creeds and impositions; it had been his morning vision and his evening prayer, that the sun of righteousness should arise, and everwhere scatter the deep darkness of the night of superstition. We have already made many advances from the gloom of the middle ages. The popular mind has been enlightened, tyranny has been checked, and the thanks be to that Father who unceasingly watches over the affairs of man, and has ordained that truth and virtue must ultimately prevail. Let us then persevere in a living faith and action, and look to that God of love, who will speed every holy and benevolent work onward to its happy accomplishment. On occasions like this, he was reminded of those noble martyrs who had died for truth and liberty, to vindicate their honest convictions, to bear testimony to the holy sublimity of their faith, or who had perilled all earthly prosperity, the loss of endeared connexions, and all that is valuable in the world's estimation, that they might establish God's pure worship, and deliver religion from the follies that degraded it. Honoured be their names. Let their memories live in our hearts. Let no man say they laboured without recompense, for they did reap a rich reward even on this earth, in the attainment of that lofty spirit which ascends far above the grovellings of earthly ambition, in a conscience at ease with itself, in the enjoyment of pure domestic affections, by a firm reliance on the promises of Christianity, and in communion with our ever-present God. He urged the Association to acquire the same spirit, —to aid every project and principle that would extend Christian feeling—elevate the masses—and deliver the minds of the millions from the thraldom of ignorance. He had ever regarded with deep feeling all that was or might become instrumental towards the diffusion of religious truth: and he agreed with the resolution of that morning's meeting, that we should exert ourselves to spread Unitarian Christianity by domestic missionary labours. He enlarged in glowing language on the imperative duty, and sacred, exalted character of missions, and described the blessedness of the labour of conveying to the poor the gospel of peace. He had witnessed its holy strengthening power in

the hour of death—its cheering light—irradiating the countenance of the sufferer on the bed of pain, until he blessed the benevolent Father alike for the purifying tendencies of sickness, and the comforts that alleviated its agonies. He had seen the mother as she watched over her firstborn, praying for that unexpanded mind to be kept for ever from sin; the youth by kindly admonition preserved in joy and righteousness; and the old man, whilst his body was sinking in feebleness, raising his mind more and more above the things which he was shortly to abandon for ever, yet learning to see God more clearly in everything and everything in God. Let us then promote unwaveringly the publication of Christian redemption—convey the tidings of great joy in all their simplicity to the people, that they may glad and cheer the hearts of millions who now pine and suffer in misery and ignorance. He feared that too many of our body were heedless of the real objects of Christianity. There was a morbid fear of the masses too prevalent. There was often seen a spirit of sectarian exclusiveness,—a tardiness in following the expansive, comprehensive spirit of Christ's Gospel. Would that all who had begun to feel the blessings of that holy religion, did energetically strive to communicate its joyful assurances to the whole people. Shame to those, who, knowing the truth, were yet dead and selfish enough not to desire the universal fruition of its holiness, greatness and beauty. He animadverted on the folly and dishonour of religious indifference. He would prefer the honest bigot to the lukewarm professor of Christianity—the resolute defender of his opinions, to him who buried a superior faith in the earth of indifference and neglect. Combine, then, all the power and knowledge and wealth you are possessed of, and labour unceasingly, until in every corner of the earth God is glorified, and the Saviour enshrined in the hearts of his disciples.

The Chairman said, it was generally asserted that union was strength, yet it was a maxim seldom acted upon, and thus it was that branch associations did not exert themselves to support the parent society in London. Yet if there were ever a time when we were imperatively called on to exert ourselves, and to do so in effective combination, it was the present. They might rest assured that our opponents would not attack us if we were well prepared for war, and the first step necessary to that preparation would be to support the Metropolitan Association, which had already done much towards our common defence. He should connect with the wish for its prosperity the name

of Mr Tagart, the active Secretary, and should also take this opportunity of thanking that gentleman for his lectures on the previous Sunday.

Mr Tagart returned thanks, and expressed much pleasure in finding himself in Newport, not only on account of the purity and salubrity of the atmosphere with which Providence had surrounded it, but in that higher kind of gratification he felt in meeting a body of his fellow creatures animated with such zeal and intelligence as those around him had displayed that day. He was the more happy at meeting old fellow-students who were actively engaged in promoting the progress of pure Christianity, and were in their places, presenting an aspect so enlivening and encouraging, and giving renewed pledges of their devotion to our sacred cause. But what was our Society in the midst of the metropolis, or opposed to the strength of the Church and the aristocracy? What ability had it to cope with the vast amount of poverty, destitution, crime, and wretchedness, of which our religion should accomplish the destruction. But trifling as our strength was, we had reason for thankfulness that we were still enabled to withstand bigotry to some extent, and that on our own parts there was a much greater disposition to make larger sacrifices than many expected. He had found that many of our Society had resolved to incur every risk, and rather go to prison, than submit to encroachments on their religious liberties. If indeed our places of worship were wrested from us, we were prepared to carry on our worship with even more than usual fervour and regularity. A member of a Society that had recently changed from Trinitarianism to Unitarianism, or nearly so, and that was threatened with the loss of their chapel, had told him, that it might be done, but their hearts were in their cause, and they would soon build another. He had recently visited Norwich, where he had formerly been minister of our congregation, who occupy a handsome building originally erected at a cost of £9,000 for Dr John Taylor, one of those bright fountains of intellect to which certain parties had frequent recourse. His opening sermon was still extant; it defended free Protestant principles, and was written in a true Christian spirit, and was the best possible reply and reproof to those who now endeavour to deprive us of our property, and of every religious and social advantage for the same true Protestant spirit. When he spoke of the British and Foreign Unitarian Association, he knew not how to confine himself to proper limits upon so large a text. There was the Civil Right Fund, which was an important branch of it. Then,

the Department for the Diffusion of Religious Knowledge. They, in this department, had recently published a version of the New Testament, which might be fairly described as decidedly the best;—an admirable refutation of the calumny, that we are indifferent to the Scriptures. Then, again, there was "Lives of Eminent Unitarians," by William Turner, giving just publicity to the exertions of men who had been but too much forgotten, and furnishing an excellent book for lifting the minds of the young above the worldliness of our day. In giving assistance to weak congregations, the Association had been the means of raising efficient new societies at home, and of advancing Unitarianism abroad, though not by large sums of money, but rather by donations of books, &c. Dr Montgomery had had a letter from Montreal, requesting him to send an efficient minister there. These and other labours were sufficient claims to all the support the Society had received, and he trusted that many more would now join them, so that they might fairly extend the sphere of their labours. He then complimented Mr Harris as "the Apostle of Scotland," partly through whose instrumentality there were nine or ten congregations where a few years since there was but one. In London they had been delighted to have the presence of their warm-hearted Irish brethren. In Ireland, twenty-eight of our chapels have been threatened, and in Dublin both chapels are in the Chancery. The Committee in London has been in communication with the government; and friends in the country can have no conception of the labour and anxiety involved in such a correspondence. Meanwhile, our friends must be active; and at the worst, we rejoice that we do not identify our principles with our property; and whether we are to breathe the free air of heaven, or endure the persecutions of bigots, and be conveyed to the dark prison, let us thank God, and take courage, that we have been permitted to bear witness to everlasting truth, and been found worthy of enrolment amongst the holy army of martyrs.

The Chairman gave "Mr Hawkes, the Secretary of the Fund Society."

Mr H. Hawkes said the objects of the Society were so important that he could not express himself coolly with respect to them It was but a short time since he had said that a storm was gathering, and it had been but too fearfully verified. There was never a time in the history of our nation, to be compared with the present moment, even with respect to the whole world. It might be compared to the the Reformation, of which Luther had been the agent.

But that on the eve of which we now were, was more refreshing than the world ever yet knew. This is one that will scatter dead forms and binding creeds for ever; that will destroy the power of State churches, and shake establishments to their bases. He then eloquently described the failing strength of the Established Church, and the vain attempts made to prop it up, and then appealed to the brethren of the Unitarian church in all places to uphold their own faith against the last efforts of ecclesiastical persecution, against freedom of conscience. He reminded the assembly that they had no creed but the Gospel—no sanction but that of the Father of all—and concluded his address by urging them to look forward to the kingdom of heaven for the certain reward of their labours.

The Chairman gave "Sunday Schools, and Mr Chapman."

Mr Chapman replied, and made some excellent remarks on the Government Education scheme, and concluded by observing that he would rather, if compelled to choose, trust the education of the people in the hands of the established clergy than to the orthodox dissenters, and impressing those present with the necessity of looking to the amelioration of human hearts and minds, rather than the establishment of sectarian principles.

The Chairman gave "The Chichester and other neighbouring Congregations."

Mr John Cooke replied in a short but pleasing address.

Thanks were voted to the Stewards and to the Chairman, and the company separated, to attend the evening service at the chapel.

The evening service was numerously attended, and the power of Mr H.'s appeals was evidently felt by the strangers present, as well as the members of our own society. —*From the Inquirer.*

In consequence of the absence of the Editor from home during the month of August, the present Number will be deficient in 12 *pages; but an additional half-sheet will be given in October.*

THE

CHRISTIAN PIONEER.

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THE WESTMINSTER ASSEMBLY OF DIVINES.

(From the Boston, United States, Monthly Miscellany.)

The 1st of July of this year (or July 13, new style), was the two hundredth anniversary of an important religious movement, to-wit, the Meeting of the Assembly of Divines at Westminster. No conclave, or synod, or council, in the Christian Church, at least in the Protestant portion of it, has had a more continued or a more extensive influence than has followed the proceedings of that Assembly. Its influence still abides in the fairest portions of the world, and operates largely upon them. It was an assembly without law or authority, with no penalties to sustain its decisions; yet laws, authority and penalties of the most weighty and burdensome character, have proceeded upon its decisions. Its members were without inspiration, but their decrees have shared the faith and the reverence which belong to the Scriptures of inspired apostles.

The Assembly of Divines at Westminster—what solemn awe, what profound and deep veneration, what implicit confidence have been associated with the doings of those Christian councillors! The modest, and by no means partial, historian of the Assembly thus closes his account of it, with a reference to the opinion which posterity would form of it:—"When posterity shall impartially review the labours of this Assembly of Divines, and consider the times in which they sat, they will have a just veneration for their memory; for though their sentiments in divinity were in many instances too narrow

and contracted, yet with all their faults, amongst which their persecuting zeal for religion was not the least, they were certainly men of real piety and virtue, who meant well, and had the interest of religion at heart, and most of them possessed as much learning as any of their contemporaries." (Neal, ii. 505.) So the historian predicted, and the lapse of two hundred years has fulfilled, not falsified his prediction. It is proper, even should the work not deeply interest us, that we should call back the aspect, the meditations and labours of that grave Puritanical Assembly, met in the solemn church of Westminster, and in the magnificent chapel of Henry VII. and then pursuing their deliberations in the famous Jerusalem chamber where Henry IV. had died. They all rest in graves known and honoured, and their work on earth abides, mingled, as is all man's work, of good and evil. It is by these their labours that they are remembered.

Are there not among our readers some whose youthful associations, or it may be, whose mature convictions connect themselves with the Westminster Confession of Faith, or with the Assembly's Larger or Shorter Catechism? These are things which the major part of our readers have escaped, whether to their loss or to their gain is yet to be proved. But some of them may have living remembrances of those famous Protestant creeds. Indeed, if the reader knew what is written in the books, he would stand amazed at the thought that here in New England, the land of the Puritans, anything should be said, even to refresh the memories of professed Christians, to show the importance of that ancient Assembly. If the spirit of Cotton Mather hovers over the land among whose Protestant Popes he was eminent, how profound must be his amazement, if so be he recognize one who has reached the state of manhood in this land, and knows not of the Westminster Assembly, or of its Catechisms. The ancient churches of New England adopted in their first synod the theological formularies of the Assembly. It would be difficult to exaggerate in stating the importance and the veneration once attached to them here. Many of the churches of this land now receive, honour, cherish, and assent to them.

The whole Presbyterian Church of Scotland, and of the United States, rear their ecclesiastical and doctrinal fabrics upon them. The Calvinistic Churches and Theological Schools require assent to them. There has indeed come in a fashion of subscribing them for what is called "substance of doctrine," which we are perhaps to regard in charity as a kind of respectful compromise between conscience and a creed. According to the favourite explanation of Dr Beecher, the progress of the philosophy of the human mind has made it necessary to state old doctrines in new language. This receiving a rigidly expressed formulary for "substance of doctrine" is a convenient liberty, with whose mild conditions all professed Christians would be willing to comply, if it might be honestly understood that this "substance" is the portion of truth which the formulary contains, while its errors, few or many, are poor shadows. Still there are millions of Christians who receive those formularies in a way which satisfies themselves. Thousands of copies have within two or three years been printed for the use of children in Sunday schools. Thus the minds of new generations are to be disciplined with the absurdities of high Calvinism—with the perplexities of a dark and stern divinity—the unintelligible definitions of the divine decrees, of free grace, of election, of reprobation, of adoption, and justification.

The Assembly was an illegal convocation, an unauthorized council, an informal synod. It did not have the entire sanction of any one religious sect. But the important consequences just hinted at, as following after it, have given it an influence which makes it deserving of especial notice.

It met in a time of civil war and of religious discord. A century had passed away since the old barriers had been overleaped and pierced and broken down. The Roman hierarchy, the imposition of an authority superadded to Scripture, had been cast aside. Common minds exercised their privilege about common truths—their freedom in faith, in worship, in the study of the Bible, in asking the reason of things, the obligation of institutions, injunctions, and requisitions. A wild confusion was fermenting its elements, in part secretly, in

part visibly to all eyes. Kingly power, constitutional liberty, political and civil interests of course felt the influence of the light which was shining upon man's highest relations. Thus a century passed preparing two great revolutions—civil and religious—in those questions of common concern which were freely debated. Matters came to an issue in England just after the settlement of this country. The weight of accumulating grievances pressed upon the reign of Charles I. whose life at last was the forfeit of his haughty disdain of the remonstrances of his subjects. The king, in attempting to control the liberties and to deny the rights of his Parliaments, where the popular voice had its only expression, had been driven from his place at the head of the Parliament. His authority was set at nought or overruled. The Legislature discharged its functions without him, and therefore unconstitutionally. Distraction and dissension prevailed in those troubled and unsettled times. The wildest forms of enthusiasm and fanaticism gave expression to a misguided, not a spurious, religious sentiment. Liberty in faith was what all parties sought, though no one of them would grant it. To heal divisions, to reconcile animosities, and to avert the impending danger to all that is good in religion, the Puritan clergy of London petitioned the Parliament, and the Commons accordingly petitioned the King, to call "a general Synod of the most grave, pious, learned and judicious divines of this island, assisted with some from foreign parts professing the same religion with us, who may consider of all things necessary for the peace and good government of the Church, and to represent the result of their consultations, to be allowed and confirmed, and to receive the stamp of authority." The petition to the king failed. The Puritan clergy made the request of Parliament, who hesitated to comply without the king's sanction. The popular cause required the assistance of the Scots, but the northern subjects would not engage in the English strife without demanding a uniformity of faith and worship. To meet this demand, Parliament took the responsibility of calling the desired Assembly, and by changing a bill into an ordinance, they convened the Synod.

The Assembly was constituted of one hundred and twenty-one divines, and of thirty laymen, viz. ten members of the House of Lords, and twenty of the Commons. All the members were chosen by Parliament, one or two being for each shire in the island; and the design was that the great Protestant parties should be represented. Four bishops of the English Church were called, but they refused to sit in the Assembly, because it had neither the sanction of the king, nor was convened by the authority of the clergy. Some of the Episcopal clergy came, but soon left, with the exception of Dr Featley, who remained as a spy; and being detected in communicating information to the king, contrary to his obligation, was imprisoned. Thus the Assembly was composed of Presbyterians, who maintained the divine right of their mode of discipline, and who prevailed greatly by numbers; of a few Erastians, who maintained that the civil government might appoint the government of the Church; and of Independents or Congregationalists, who numbered but six.

An invitation was sent to the New England Colonies, addressed to John Cotton of Boston, to Hooker of Hartford, and Davenport of New Haven, asking the presence and aid of either or all of them in the Assembly. They were divided in opinion as to the expediency of accepting the invitation, and neither of them complied with it. They were afraid of sacrificing their own independency. And here is the place to draw a distinction. The Assembly not only issued their Calvinistic doctrinal formularies, but also set up Presbyterianism as by divine authority the true and the only true mode of government for the Christian Church. Thus they sought to establish a hierarchy in every way as objectionable to the Congregationalists as Prelacy. Presbyterianism was always resolutely opposed by our fathers; they abhorred this portion of the Assembly's labours, as much as they loved their Catechisms. It was probably from the fear of some such imposition, that the New England clergy had no representative in the Assembly. Some Presbyterians came over here in 1643, and tried to set up their form of government; but the General Court soon "put them to the rout."

No foreign Church out of the Kingdom was represented in the Assembly. The Scots sent ecclesiastical and lay Commissioners, whose ardour and zeal, not to say bigotry, made them very prominent. They were for rooting out of the land every vestige of Romanism and Episcopacy.

Thus was constituted an Assembly like to no other which has ever been convened in the Christian Church. It was not a convention of the clergy even, for they were not chosen by ecclesiastical authority, nor elected by right of office. They were under the control of Parliament, whose creature and servant the Assembly was. Learned and reverend and godly men no doubt were many of its members, but though they came to deliberate, there is no evidence that any one of them changed his own mind or the mind of any one of his brethren. In no place does dissension appear more deplorable than where unity is thought to be essential. Before the meeting of the Assembly the King forbade it under a threat of the severest penalty of the law, but he had no power to inflict what he threatened.

In the Parliamentary Ordinance the object of the Assembly is set forth to be, the removal of the Episcopal institutions, the reformation of discipline in the Church, and the conformity of its government to the Scriptures and to other Reformed Churches abroad. The Assembly had power from Parliament "to deliver their advices and opinions touching these matters" to both or either Houses, but they were required not to divulge any thing. For breaking this command and pledge Dr Featley was imprisoned. The Ordinance concludes with the following restriction :—"Provided alway that this Ordinance shall not give them, nor shall they in this Assembly assume or exercise, any jurisdiction, power, or authority ecclesiastical, whatsoever, or any other power than is herein particularly expressed."

On the opening of the Assembly, Saturday, July 1. 1643, only sixty-nine members appeared. The Episcopal divines, who came only during the first few sessions, were arrayed in their canonical robes; the Puritans wore their black coats and bands. Thus there

was but little uniformity in the appearance of the members. The Episcopal part were indeed the non-conformists; and this assembly of men in various garbs, being all the more remarkable in a land famous for robes and liveries, could not but provoke the prediction of some observers, that it was a motley company, from whose decisions harmony was not to be looked for.

Dr Twisse, the Prolocutor or President, opened the Assembly with a sermon. The Ordinance being read, the names of members called, and rules of proceeding agreed upon, they adjourned till Monday. Parliament appointed them as their first business the review of the Thirty-Nine Articles of the Church of England. "The design was to render their sense more express and determinate in favour of Calvinism." Then it was that Commissioners from Scotland were called in to their aid, and to secure this aid it was necessary to adopt the famous Solemn League and Covenant. The Covenant was to be imposed upon the whole kingdom. The King of course issued his proclamation against its imposition.

We have seen that of the one hundred and twenty divines summoned to the Assembly only sixty-nine appeared. The Episcopal party entirely deserted it before the bringing in of the Scots' Covenant. The paucity of numbers, which were continually diminishing, led Parliament from time to time to superadd more members. Thus the Assembly became more and more the mere tool of the Parliament, and of the predominating, that is, the Presbyterian party in the Parliament—guided and controlled by it, and serving it.

The Assembly at once proceeded to lay aside the name and functions of the Bishops and all the institutions of Episcopacy, as wholly unscriptural. In this respect departing from the wise example of Solomon, they demolished one temple before they erected another. A year passed before any form or method was devised for the public administration of religion. That year was pregnant with all sectarian inventions and strifes. Enthusiasts and fanatics of every degree of spiritual temperament abounded, and as the Assembly spent their time in searching the New Testament in behalf of ar-

guments for the divine institution of Presbyterianism, it was no wonder that confusion was the issue. The famous civilian John Selden, and the learned divine Dr Lightfoot, with their profound knowledge of the Scriptures, endeavoured in vain to stem the tide which was setting towards another form of ecclesiastical tyranny.

The Assembly then proceeded to provide for the establishment of Committees, or associations of ministers, in the city and the counties, for the proper ordination of candidates for the ministry. Ordination was to be performed by the imposition of the hands of the elders—ministers who had themselves received ordination; the candidates were to be rigidly examined in life, character, and qualifications, and then were to be reputed ministers of the Church of England. No other person was to be admitted into a pulpit. Parliament sanctioned these measures.

The work accomplished by the Assembly, and the fruit of which has outlived them, comprises three principal matters, viz. the Directory for the regulation of public worship, and the two Catechisms.

Having provided for a succession of ordained ministers and abolished Episcopacy, the Book of Common Prayer—the Liturgy—had of course been set aside. The reasons assigned for the rejection of that service-book were thus stated, after a respectful mention of the first Reformers and a denial of any intention to disparage their labours. The Liturgy was said to stand in the way of farther reformation, its ceremonies were unscriptural, unprofitable, and burdensome, disquieting many consciences, debarring many Christians from the Lord's Supper, and many faithful ministers from exercising their ministry; while, "as the opinion prevails that God cannot be worshipped without the service-book, the preaching of the word has been depreciated and neglected." The Papists likewise were said to be confirmed in their superstition and idolatry by the service book, and "an idle and unedifying ministry, by the help of a form made to their hands, have not needed to exercise the gift of prayer promised by the Saviour to all whom he calls." These were the reasons for setting aside the Liturgy. But some directions were needed

in its place. These were furnished in the "Directory for the Public Worship of God," which passed the Assembly with great unanimity. It is on the whole an excellent model. It does not contain any set forms of devotion, but offers some general directions drawn from Scripture, from prudence and propriety. It proposes an order of public worship which is the same as that now used in all Protestant Churches all over the world, except the Episcopal. It recommends the public reading and exposition of the Scriptures, with the singing of psalms or hymns, and presents the proper topics which are to be enlarged upon in prayer. It rejects the Apocryphal Books, private and lay baptism, godfathers and godmothers, and the use of the cross in baptism, the altar-rails and the kneeling posture around the communion table, clerical vestments and Saints' days, the ring in the marriage ceremony, and the forgiveness of sins at the visitation of the sick. The Directory also required that the dead be decently prepared for burial, and then taken directly from the dwelling to the grave, without any ceremony—such as the lighting of candles, the burning of incense, or the sprinkling of holy water, or even the offering up of prayer. This latter ceremony, which was long disused by those of Puritan principles, is now of universal prevalence—the only one of the proscribed ceremonies which has returned into use. Our fathers would not allow of a prayer at a funeral in any case whatever. Of course it will be understood that they objected to this, and to most of the ceremonies which they forbade, that they were associated in the minds of the common people with gross superstitions; prayers on account of death not being distinguished from prayers for the dead. The Parliament enjoined the use of the Directory and forbade the use of the Common Prayer Book by fines and penalties. But their injunction was never fully complied with, and the Prayer Book was used in some places, secretly or privately, until the restoration of the Monarchy and the establishment of the Episcopal discipline. The Presbyterians in endeavouring to force uniformity were severe and oppressive, imitating the vice of those whom they had deposed and censured, and they deserve to be

reproached though they are dead, and could not do what they desired to do. The King forbade the use of the Directory and enjoined that of the Liturgy.

The Presbyterian party in the Assembly and among the ministry then applied all their force, not only to establish their discipline as of divine right, but also to resist the principle of toleration, and to urge the most oppressive measures against the abounding sectaries. They displayed all that was evil in the spirit of deposed Prelacy or Episcopacy. Their petition to Parliament against toleration failed. Their discipline was established only in London and in Lancashire, and twenty years afterwards they were made to realize by their own endurance how galling was the yoke they would have laid on others. The Assembly was divided by fierce dissensions.

In the intervals of their discordant debates the Assembly were engaged in preparing Articles of Religion, or a Confession of Faith; which passed in the Assembly only by a majority, and not unanimously in Parliament. As the document went from their hands to the Parliament for examination, it embraced matters of church discipline which are still printed with it, but these the Parliament laid aside and never sanctioned. These articles of church discipline are wholly omitted in both the Catechisms which were formed from the Confession of Faith. The Shorter Catechism was printed first; the Larger, being an amplification, explanation, or commentary, fortified with marginal references to Scripture, came afterwards. Parliament authorised both of them. The King was willing to licence the Shorter on certain conditions of peace, which were not realized. At this time the Assembly ought to have dissolved, for their work was done. On this supposition the Scots Commissioners took their leave, considering that they had accomplished all which circumstances allowed, but deeply lamenting that their darling Presbyterianism and the severe terms of their Solemn Covenant could not be rigidly enforced on account of the fury of sectarism, and the lowering clouds which were darkening over civil order, peace, religion, and virtue. But the Assembly never was

dissolved: it dwindled away by degrees and died, having continued in the form of a Committee for examining ministers. In this way the whole period covered by the Assembly, from its first meeting to its decease, was five years, six months, and twenty-two days—having had 1163 sessions.

It is by its Catechisms that this famous Assembly has kept itself in remembrance. Honoured and venerated as they have been and are by millions of Christians, as sound exponents of great Scripture truths, we who cannot receive them are forced to suppose that they are received only for "substance of doctrine;" that those who adopt them think they rest upon a Christian basis, and can reconcile them in a manner satisfactory to themselves. Let those who love them have them; let those who understand them expound them. One thought always presents itself to our mind as we peruse them. We speak of course of the high Calvinism—the technical divinity of the fall, the decrees, free grace, election, &c.—which is mingled in with the sound Christian instruction. If it be necessary for the child to learn these questions and answers, why did not the Saviour pursue this method with his disciples—why are not the Scriptures catechisms in themselves? Some abstruse proposition is laid down, which no child can understand, and then Scripture quotations are adduced in its support. Would it not be be better to make the language of Scripture to express all the needful propositions of faith, and then if a commentary is needed, let it follow, not lead. Let God's word come before man's, and then creeds will be harmless.

In reviewing the labours and designs of a council thus assembled and for such a purpose, we are led to reflect upon its results, to measure its purpose by its issues, and to define its position as to character and influence amid the great agencies which have operated upon the civilized world. It is difficult to judge impartially of any occurrence in that age when, as religion was in fashion, hypocrisy was not easily distinguishable from it. The sessions of the Assembly were interspersed with frequent days of fasting and

lamentation, and were begun, continued and ended with preaching, exhortation and prayer. How far this incessant appeal to and exercise of the religious sentiment tended to affect the Assembly for good or evil, is a question which it requires much knowledge to decide and much time to weigh. We will not enter upon it. The relative character of such an Assembly is to be estimated rather by the aspect which it wears when compared with similar Conventions, which had preceded it, than by any modern estimate; we are to search for any improvement which it made upon what had gone before, rather than to cast back upon it the light of two subsequent centuries. Thus estimated, it is far otherwise than ignoble. With all its weak points and great failures, it still marks an era in human history and mental progress, and it marks this era well.

We feel the force of this fact when we ask the question, in what respects did the Westminster Assembly of Divines differ from the old Councils under a Paganized Christianity in the times of the Papacy, or from the Convocations of the Episcopal Church? The difference is remarkable, and when we acknowledge it, we perceive that the Assembly advanced by at least one onward step. In the Assembly holy Scripture was the only acknowledged authority; *there* was the statute-book to which all appeals were made, and from which no appeal might be made. We hear nothing in the Assembly about man's decrees, about Fathers, Saints or Councils. No Bishops overawed it with their mitres, no king swayed over it his royal sceptre, no priestly prerogative controlled or moved it. And again, no penalties reaching to the life, calling in the stake or the gibbet, waited upon its decisions. God's truth and man's heart were the parties which they would bring together, and the Scripture, the medium which God had appointed, was the only medium which they would use. They narrowed the controversy between ecclesiastical power and man's conscience to the terms of the Covenant—intended to be interpreted by sound scholarship, and a faith rather excessive than defective in its compliance. Here was a mighty distance in the march back to truth which had been la-

mentably departed from. So much then of praise, of gratefully yielded praise to those who were called "the godly and famous divines."

Yet that Assembly endeavoured to fix the faith of others according to their own, upon formularies which were not divine, but human, faulty, and above all, wholly needless. Herein they failed and were frustrated. Such an Assembly, let it be called by whatever authority it may, in divided Christendom, is necessarily formed of picked men, of men chosen in reference to the opinions which they are known to hold; and when they meet, it is not at all to rectify those opinions, but to strengthen them and to urge them upon others. Such is human nature. Dissent is excluded from the Assembly, or overpowered if it appears. The majority rules, and the majority was in existence before the Assembly, and the Assembly only gives it power. It is the last place in this world to learn the truth or to learn to love the truth. It is only from the calm review of its proceedings by a disinterested mind, that correct principles or holy purposes can be gathered.

For how futile have all attempts to fix the faith of a multitude even of Christian believers been proved always to be, under all circumstances! Let the authority which takes such a measure in hand be what it may, a bar of iron or a form of words, it must and will be resisted. God has not given man the power over another's spirit. Why will not men learn this truth, which is now fortified by so many testimonies? The great lesson which that Assembly of Divines, with all other Assemblies and Councils, seems to us to teach, is the sole authority of the Scriptures—their supreme excellence—together with the liberty of conscience. In spite of all the efforts which have been made through long ages to resist the truths embraced in that lesson, they have been advancing their credentials and winning their triumph. The Assembly made their attestation in confining the terms of faith to the Scriptures; but they have been discomfitted, because they sought to make a creed. We take one step beyond them, and we believe that it is in attestation of the same truths

when we say, that we will have no creed of man's making while we have one from God. Let those have them who wish for them; as for us we discard them, we deny them all. G. E. E.

THE INFLUENCE OF CHANNING'S WRITINGS CONTRASTED WITH THE INFLUENCE OF CALVINISM AND ATHEISM.

AN ADDRESS DELIVERED BEFORE THE FELLOWSHIP MEETING OF ST MARK'S CHAPEL, EDINBURGH, DECEMBER 22. 1842.

By J. A. Moffat.

On looking round the world, my friends, what do we witness? The minds of the many, ignorant, and consequently depraved and superstitious; the minds of the few, ingulfed in selfishness and sensuality. I am speaking of the general features of society, as presented to us in our own, and other civilized countries. What influence are the writings of Channing to have on this mass of confusion and misery? This is the question I shall now humbly attempt to answer. I think it a most important one. Such a mind must have been created by Providence to answer an important end. What is that end? Before answering this question, I shall take notice of the Calvinistic and Atheistic schemes, and shew from their nature, they cannot act beneficially on society, but the contrary. I think it proper to do this, because these two systems, although the antipodes of each other in many respects, coincide in being directly opposed to what Channing believed and taught.

The Calvinists look on all that passes round them with a stupid calmness. Viewing outward nature as cursed by their Creator, they look on the thunderbolt and the earthquake as the breathings forth of his wrath. In the blessed sunshine, they see no memento of good-

ness. Earth's loveliest scenery bears no aspect of beauty. In the smile of the infant, they perceive something devilish. They ingeniously strive to prove that we live in a planet of desolation. Man they degrade below the brute. While the brute has been gifted with unerring instincts for the pursuit of its happiness, man has been so created, as entirely and necessarily to act in opposition to his highest powers. Now I think it clear that parties holding the opinion, that man is radically wrong at birth, and that he is during existence surrounded by the most vicious circumstances, animate and inanimate, cannot with a very good grace say the world can be reformed. They therefore sit at their ease, fancy themselves the favourites of heaven, enduring a momentary penance, and look forward with joy to the future and eternal bliss of their own narrow circle, and the eternal misery of all beyond it. Yes; they unblushingly state that the groans and tears of the reprobate, will form a principal element of their happiness. No views can be more pernicious than these. They induce the spirit of selfishness and monoply. Making their God a partial God, they cannot imitate him with safety to the interests of the rest of mankind. All monopolies, I believe, have sprung from the grand error of defaming the character of the Creator. In being perfect as his Father in heaven is perfect, the Calvinist must necessarily be the enemy of his race. In seeing evil exceed good, he beholds a confirmation of the truth of his system. The woes of earth he pronounces irremediable. How convenient for the aristocrat who wished to revel at the expence of the many, to employ the priest to preach to the people, that heaven's government was that of favouritism, and should consequently be that of earth. Politicians talk of repealing the corn laws, I am glad they do so. The enlightened call for National Education; I rejoice in the cry. The many demand equal rights with the few; I pray they may succeed. But why not strike the parent evil; the grand evil of the belief in an infinite tyrant. If we exist under such a government, what can we expect, but unmitigated and constant misery. It is plain the Calvinist can do no

good to society. He can do harm, however, by spreading his baleful views.

The Atheist going to the other extreme, drives the Creator from his throne, represents man as a superior kind of brute, destined to lead a life of mystery and darkness, and then to drop into an eternal grave. He would drive religion wholly from the minds of men. He indeed looks on our nature as capable of goodness, and asserts that by an ingenious mechanism of his own, evil would be wholly extinguished. But supposing this possible, inferior forms of goodness would be the result. Piety would be wanting. There being no infinite Father acknowledged, nor future life believed in, animal enjoyment would be the great aim of existence. How long happiness and peace could exist in such circumstances, I leave the Atheist to shew to the world. He is no doubt correct in viewing our nature as capable of goodness, but in his abandonment of religion, that all powerful circumstance in the formation of a noble character, he evinces an extreme narrowness of intellect and short-sightedness of vision. His is a degrading philosophy in this respect. The Calvinist and Atheist agree in vilifying our nature. While the former looks on man as half brute and half devil, and reckons it as a certain fact, that, with the exception of a trifling few, half brute and half devil he shall remain to all eternity; the latter looks on man as framed for happiness like other animals, and the reason he is not happy, is entirely his own fault, in departing from the instincts of his nature, and that his existence whether miserable or happy ends at death. I prefer the Atheistic scheme in one respect. I would rather have no Father, than a Father that would govern his family capriciously and vindictively. I would rather have men to believe, that the world could be reformed, that all could be made happy, although I deny their plans could have such an effect, than to believe themselves and the world accursed, and acting on this faith strive all in their power to realize the malediction.

I now come to speak of the influence of Channing's writings. This can best be done by ascertaining what he principally taught. I do not mean to claim for

Channing the merit of discovery. Great and good men had held the same ideas before him. Indeed, if Priestley had not done so, the probability is, that Channing would have lived and died in the faith of his infancy. The circumstances which deprived England of Priestley thus turned out favourably for America. Calmly and resolutely did the great reformer follow out the same path there as in England. He sowed seed far and wide. Channing is a portion of the harvest. Priestley before Channing, attacked slavery and every other evil of his time. Priestley before Channing taught that if need be, we must suffer and die in the cause of truth. Channing is so familiar to us, that I need not quote from him on this subject. But Priestley not being so, I cannot refrain, so beautiful is the passage, and so strict its applicability to the present time, from making the following extract: "We are, in fact, in a situation similar to that of the apostles. The world requires to be in a manner re-*christianized*. For such is the prevalence of a spurious Christianity on the one hand, and of infidelity on the other, that what has been formerly done is, with respect to a great part of the world, in a manner undone, and the work is to begin again. But there are ample means of doing it, and nothing but zeal, and a proper spirit, is wanting. In another respect, also, we are now in the situation of the primitive Christians, as the friends of reformation have nothing to expect from *power* or *general favour*, but must look for every species of abuse and persecution that the spirit of the times will admit of. If even burning alive was a sight that the country would now bear, there exists a spirit which would inflict that horrid punishment, and with as much cool indifference, or savage exultation, as in any preceding age of the world. But youth should be so trained up, as, without fear, to look for every species of ill-usage in a good cause. Such is the force of truth, especially when urged by men who themselves feel the force of it, and who respect nothing but truth, that it will now, as formerly, prevail over all opposition. The world may bear down particular *men*, but they cannot bear down a *good cause*; and in the steady support of it such men will not much re-

gard what is done to themselves."—Priestley's works. vol. xv. p. 429).

This is truly the spirit of martyrdom. The same spirit runs through Channing's writings. Truth was the meat and drink of these great men, an expansive love their constant feeling, the happiness of the universe their deepest aspiration. But the quality in which Channing excelled Priestley, as well as all other men of the past and present, was his power of utterance of the greatest truths. It is his originality in this respect which stamps him as a genius. In reading his works, you find yourself in the presence of a man thoroughly sincere and earnest. He expresses his thoughts with the utmost force and beauty. You find no useless diction, no laboured ostentation. Every thing is natural. He seems to differ as much from other men in his simplicity of language and style, as in the warmth and fervour of his thoughts. This is the secret of the vast power of his writings. So singularly eminent are they in this respect, that few people of intellect can peruse them without feeling themselves under a spell. They come under a fascination they cannot get free from. A master-spirit has them in his power. They find themselves so firmly, yet pleasantly, entangled in the meshes of truth, that they rarely regain the paths of error from which they have strayed. What views, then, does this mighty intellect put prominently forward? What grand ideas does he implant in the minds of his fellow men? In aswering these questions we trace his influence as a writer.

First and prominent is the idea of God as the impartial and universal Father, a being good as he is powerful; and intimately linked to and proceeding from this the idea of man as his child, framed in his own image, and destined through eternity to partake more and more of his blessed attributes. How elevating to man the belief of such a high relationship. How destructive to every kind of evil would be its universal prevalence. Once let it he believed that the poorest peasant as well as the mightiest potentate is formed for eternal progress, and the fetters of the enslaved would be wrested asunder, the tyrant would be cast from his throne. Educa-

tion would soon become universal. The question would at once be asked—Is an immortal being to be deprived of his highest nutriment? Is he to enter eternity a pined and starving being? Men's mental vision would then take infinity in its scope, and would dread to wrong a fellow immortal. The many would then gain their rights. The idea of a man because he had been so fortunate as to be born a peer becoming an irresponsible legislator over his fellows; or a man, because he had been born or become so wealthy as to pay £10 a-year rent, should become the law-maker of him who could not pay so much, would soon be exploded. The tenant of the cottage, or the poorest attic, if equally virtuous and intelligent, would be looked to with the same respect as the possessor of a palace, country seat, manufactory, or counting-house. Outward comfort would take the place of squalid misery. Viewing man placed here as in a school to fit him for an eternity of being, all legislative enactments would proceed on this as their basis. No longer should we witness men placed in such circumstances as almost to compel them to a vicious course. For instance, in our own country, ay, in our own city, there exist lanes and alleys where thousands grow up in utter ignorance of what they are, and what they are born for. They are bred in employments which yield them a miserable pittance. Their enjoyments are those of the brute. Their minds get desperate. In this state they are visited by the priests of Calvin, who tell them, if they do not swallow whole and undefiled their pernicious dogmas, a greater misery shall yet overtake them. Such is the nature of the wonderful conversions we hear so much talked about. Now, this state of matters would be completely reversed. The Christian philosopher would doubtless discover the means. For who can doubt the power of Christian truth when the first minds of the world are brought under its sway?

Another grand idea of Channing's is, that each man is framed for his own perfection: for this he is to fight and strive. Our highest powers are those of benevolence, conscience, and veneration. To strengthen these should be our constant aim. And observe how

the happiness of the individual embraces that of the race: we cannot follow our true happiness without doing good to others. In obeying our conscience, in performing a kind deed, in bowing in adoration before our Creator, we are acting on the principle of a rational and enlightened selfishness. Selfishness is deeply imprinted in our nature. We cannot erase it; but our minds must be enlightened to direct it aright. Of consequence, we find vice and ignorance in constant association—ignorance, I mean, in its widest sense, ignorance of what our nature really is, and what it is destined for. Never does Channing write so eloquently as in vindicating our highest powers. Instead of depressing, renouncing, or contracting, we are to cherish and reverence them. When occasion requires it, we are to renounce property, fame, and even life; but that which is truly ourselves we are never to sacrifice. Enlightened selfishness demands that these be sacredly preserved; to debase and contaminate these is the most fearful act of suicide. He scornfully and indignantly repels the slander that man is utterly corrupt, and that we are a race of incapables.

I attach great importance to the general reception of this idea. The most blessed results would follow from it. The purification and perfection of governments follow from individual perfection; therefore it is, my friends, that ever since I became a Unitarian Christian, I have looked to the promulgation of our views as the necessary preliminary, the only sure means of reforming what is corrupt in our institutions, and rooting up all monopolies. The mere politician is a contemptible creature. He who legislates for man as he would for a tiger, as the Calvinist must do, or a mere creature of time, as the sceptic and worldling must, cannot legislate for him wisely and justly. I wish every thing done on the scale of an enlightened comprehension of what man really is. Not that I would withhold my aid in any struggle for the annihilation of a political evil, or the obtaining of a long withheld right, but I would not make this the great aim of my existence. My great aim would be to dry up the sources of every kind of evil, and let flow the waters of righteousness and truth. As an illustration

to convince you of the propriety of this line of conduct, I would refer you to the result of the late demand for national education. What prevented that blessed boon being obtained? The influence of the priesthood: not of the state hierarchy alone, but of large dissenting bodies; and they acted consistently. They know that if the floodgates of knowledge were opened, their superstitious dogmas would sail down the torrent with every thing that is vile. They dread man's progress; they wish to keep him cabined, cribbed, confined; they know from experience that converts are obtained from their ranks in proportion to the spread of intelligence amongst them. The Methodists should have been made Unitarians before asking for unsectarian education.

Before closing, I would say that Channing's writings are admirably suited to create a love for the beautiful; and this is an important part of a rational education. When the love of the beautiful is once firmly seated in the mind of man, he has advanced high in moral progression. The beauty of the outward creation, in all its extent and variety, can never be really enjoyed by a deformed mind. The highest order of beauty is that of the mind. Whatever, therefore, has a tendency to make men admire the beautiful, should be regarded as of vast importance. Channing, I believe, possesses this influence more than any other writer. His sermons on the character of Christ are astonishing productions. Who that has a taste for the beautiful can help being fascinated with this finished delineation of all that is beautiful in humanity? How perfect the blending of the character of Jesus, the meek and gentle, with that of the Universal Lord and Saviour! Make men familiar with the character of Christ, as portrayed by this illustrious disciple, and they will be drawn by the cords of love to his feet, and believe that such a son could not have a tyrant for his father. In his essays on Napoleon, Channing exposes, with a wonderful power, the ugliness of a mind sacrificing its highest powers for the sake of outward good. He delights us by showing the beauty of virtue in his character of Milton. In his portraitures of the characters of Worcester, Follen, and Tuckerman, he intuitively seizes and describes what was great and noble in these illus-

trious men. His illustrations are from all that is lovely and grand; he loves to speak of the rising and the setting sun, the illumined cloud, and the star-illumined sky. He loves to speak of childhood in its guilelessness and simplicity. How beautiful his style, too! Where can we find it equalled? It is certainly nowhere surpassed. What a remarkable combination of chasteness and force of expression! Delightful as to listen to the finest music is it to listen to the worthy recital of these wonderful compositions!

Such, then, are my views of what Channing's writings are to effect on the world. Glad am I, therefore, that we are to behold them circulating far and wide. Mr Maclellan deserves the warmest thanks of the Unitarian community for bringing this about. The task of the Christian Unitarian is obvious. Let him exert himself to promulgate his views. They are not only true, but are the only instrument for the world's reformation. Let him keep this first and foremost in his mind. Political dogmas may be true; economical opinions may be true; but religious truth is the highest truth. In proportion as we spread it, we advance all other truth. Let it have its just and due prominence. Let us view it as everything or nothing. Let not the course of indifferentism be ours. I am persuaded it is not. Minds of the first order are weekly proclaiming these grand truths. Would that the example set in our own city were followed every where! We cannot expect to reap where we have not sown; and I am convinced the truth of the matter is, that no wisely directed effort for the propagation of our faith has ever been otherwise than successful.

REVIEW.

Wisdom is the principal thing; a Sermon preached at Essex Street Chapel, London, June 8. 1843, at the eighteenth anniversary of the British and Foreign Unitarian Association, by the Rev. Henry Montgomery, L.L.D. London, Unitarian Association Office, 31 St Swithin's Lane; J. Green, Newgate Street.

From the deep interest excited in our minds by the perusal of this admirable sermon, we are not surprised at the powerful effect its delivery produced on the auditors, who were gratified and instructed in hearing it pronounced by its excellent and enlightened preacher. It is full of power, animation, Christian life. Its sketches of self-styled evangelism, as well as of spurious liberalism, are admirably portrayed; whilst true knowledge and Christian wisdom, in their effects and manifestations on the human heart, peace, and conduct, are delineated in language evidently suggested by personal realization of their moral and spiritual blessedness. The discourse is founded on Proverbs, iv. 7. After showing that knowledge is the boast and glory of man, and that by knowledge, as spoken of in Scripture, is usually denoted personal goodness, the preacher proceeds to point out the miseries engendered by ignorance, and the means which must be adopted for the acquisition of divine instruction. Dr Montgomery then says,—

"The statesman, the lawyer, the physician, the painter, the artisan, and even the humble individuals employed in the meanest cares and drudgeries of the world, are all valued just in proportion to the amount of knowledge which they bring to bear upon their respective pursuits. But although it may be laudable thus to apply the powers of the understanding to the researches of natural science, to the inquiries of the metaphysician, and to all the ordinary affairs of human life, it is little short of blasphemy, according to the fashionable cant of the age, to employ the faculties which God has given us, in the serious and careful investigation of the sanctifying principles of his own divine truth. One is shocked to find revived in the nineteenth

century, and in our boasted lands of light and liberty, the loathsome dogma of dark and barbarous ages, that 'Reason is the enemy of Faith.' Yet it is even so, and that, too, in the very core of most of our Protestant churches. The doctrine of 'implicit faith' is inculcated with a zeal and success outrivalling the gloomiest days of papal usurpation: 'carnal reason' is decried as the enemy of man and of God:' moral preaching' has been denounced as 'mere ethical puerility, and a more polished method of enforcing principles of condemnation;' and 'rational Christianity' is weekly represented to horrified multitudes, as the parent of infidelity and all abominations! The success of these crafty and canting denunciations has been truly deplorable—especially amongst that portion of our species, whom, for the noblest and most beneficent purposes, the Deity has rendered peculiarly susceptible of religious impressions. Benevolent in their nature, confiding in their disposition, devotional in their spirit, possessing a portion of amiable enthusiasm in all their affections, and too little versed in the hollow selfishness of the world to suspect the solemn declarations of men who wear a face of sanctity, it is not in the least surprising that so many, even of 'the excellent among women,' should shrink from that free exercise of their own understandings which, as they are seriously assured, must result in the inevitable destruction of their immortal souls. Neither is it wonderful that so many, under such influences, should too readily adopt the popular faith, which assumes to be especially honouring to God, exalting to the Saviour, and conducive to the best interests of the human race. Hence, the prevalent horror of reading any book, or hearing any preacher, or listening to any conversation unsanctioned by the character of modern orthodoxy. Hence, too, the entire suppression of all religious inquiry, and the unhappy prevalence of irreligious uncharitableness amongst the highest evangelical devotees. The serpent of delusion has again crept into Eden; the fairest lineaments of a gentle nature have been effaced; and hearts which, in their native humanity, would sigh over the transitory sorrows of earth, are so withered by the blighting influence of a false theology, as to contemplate without a pang the everlasting burning of millions! The *Index Expurgatorius* of the *Vatican* never shut out heretical publications more effectually from the eyes of the faithful, than the exhortations of our self-styled evangelical preachers, of all churches, exclude from the pale of their flocks the plain and sanctifying truths of Unitarian Christianity. Under this enfeebling

influence, the very idea of inquiry awakens undefinable alarms in gentle bosoms ; and the bare insinuation of its being possible that they might change their present opinions, fills them with anxiety, if not with indignation. How common is it to hear from the lips of truly amiable persons (abundantly rational and inquiring upon all other subjects), such declarations as these :—' We are entirely satisfied with our faith, we shall read none of your books, we shall listen to none of your arguments, we should consider it quite a sin to doubt the truth of any opinion which we now entertain, and we are determined to live and die with our present blessed views, ' the Spirit bearing witness with our spirit, that we are Christ's.' Urge upon these worthy persons, in reply, the possibility that they may be in error, through the fallibility of human judgment, and propose, like Philip, ' to reason with them out of the Scriptures.' Do this, and you are determinedly stopped upon the instant : ' We shall not reason upon the subject : the sacred mysteries of religion are to be believed, not scrutinized : the faith which sustained so many martyrs at the stake, and has carried so many saints to heaven, is quite sufficient for us !' Thus it is, that the dupes and the enthusiasts of all sects, whether Catholic or Protestant, discard the exercise of reason, prostrate their understandings before the authority of churches, and mistake the obstinacy of human prejudice for the firmness of Christian faith. Well, then, might the prophet say, ' in the olden time,' ' My people are destroyed for lack of knowledge,' when even in our own days of boasted enlightenment, voluntary ignorance is thus lauded as the handmaid of truth, and the exercise of reason denounced as the enemy of religion !'

Having shown the fallacy of these popular assumptions, and the indispensable necessity of inquiry as the handmaid of truth, whilst the reliance on authority as the guide to knowledge has been productive of innumerable evils, as illustrated in the deeds of the rulers of states and churches, Dr Montgomery truly remarks,—

" Should we attempt to estimate the importance attached to knowledge by our civil rulers, from the honours and emoluments conferred upon genius and erudition, we shall find that wisdom has ever stood exceedingly low in the favour of Courts and Senates. Titles have been heaped upon the ignorant, the sycophantic, and the base ; millions have been squandered upon the sordid instruments of pri-

vate profligacy and public crime; but what philosopher has been ennobled, what man of true genius and proud independence has been adequately rewarded? *Lancaster*, the pioneer of popular education, and *Priestley*, of myriad intellect, the enlarger of science, the friend of liberty, the fearless advocate of truth, the idol of private life, and the ensample of all the virtues—these men, who did honour to their country and their kind, were compelled to seek, in a land of strangers, an asylum for their hoary heads, and a grave for their worn-out bodies, whilst the worthless minions of power basked in the sunshine of royal favour, and transmitted honours and emoluments to their posterity. We need not wonder that knowledge has made so little progress in the world, when genius, and learning, and virtue were often doomed to pine in a garret or rot in a dungeon, whilst ignorance, and folly, and vice were privileged to recline upon the couches of palaces, and batten upon the spoils of nations! True, indeed, some improvement has of late years taken place; the spirit of the age has, to some extent, been caught by our rulers; a few trifling, yet honourable pensions, have been conferred upon some of those to whom we are indebted for solid instruction or rational amusement; and yet all the literary pensions of the kingdom would not, in the aggregate, rise to the amount of a single leviathan sinecure in the halcyon days of former reigns."

Dr Montgomery justly conceives that "churches have been still greater foes to knowledge than even states." Taking Ireland as an illustrative proof of this statement, he ably exposes the cant about the wisdom of our ancestors.

"This melancholy suppression of knowledge, this detestable havoc of conscience, this shrinking away into the darkness of past ages, are justified by the hackneyed and hollow plea of being guided by 'the wisdom of our ancestors—of travelling in the good old way—and going to heaven as our fathers went before us!" It is very strange that we never hear of 'the wisdom of our ancesters," either in religion or politics, except when it is adduced to sanction some act of tyranny and oppression. They were miracles of wisdom, it would seem, in all proceedings which restricted civil and religious liberty; and those who applaud their sagacity have, doubtless, a deep sympathy with their feelings: but is it not remarkable that we never hear them praised for any act of generosity

and kindness? The truth is, the perpetual cant about ancestral wisdom, which stuns our ears in the harangues of bigots and intolerants, is nothing but a puny attempt to cover the deformity of their own principles and acts with the mantle of antiquity. Were they pursuing a fair and manly course, they would take all the merit to themselves; for, in reality, they have no more respect for the wisdom of ancestors than for the wisdom of alchemy. There is not one of them so ignorant as not to know that, in many things, our ancestors were the very opposite of wise. In the concerns of religion especially, they were far from being truly enlightened. Nor is this any matter of surprise. Just emerging from the midnight gloom of the dark ages, their eyes could not endure the full blaze of the sun of Divine Truth. Superstitions still clouded their minds, prejudices still clung around their hearts; and, although they had burst the galling fetters that bound them, they were utterly unable to make a free use of their limbs. They were, therefore, gratified to meet a number of their old forms, and ceremonies, and dogmata, like early friends under more agreeable circumstances; and quite satisfied to be freed from the tyranny of the Pope, they tamely submitted to enjoy the name of liberty, under the iron despotism of Kings, and Parliaments, and Bishops, and Presbyterian Synods. Hence it is that, even in the present age, a large portion of the old leaven is still mingled with the doctrines and forms, and institutions, of almost every Protestant Church in Christendom. The simple fact is, our ancestors never thoroughly understood, or, at least, they never completely acted upon, the genuine principles of Christian liberty. They freed themselves from *one* Master, only to become the slaves of *many*: and, for my own part, were I compelled to submit my neck to *some* yoke, I should much prefer the defined and regulated tyranny of a *single* despot, to the capricious, heartless domination of a selfish and arrogant clerical cabal. Away, then, with the wisdom of our ancestors! That which is praised as the evidence of their intelligence—their tame acquiescence in the usurpations of churches—is only a proof of their folly."

The Christian preacher reprobates as indignantly the spurious liberality which covers over its indifference to Gospel truth by the plea of charity, showing its deleterious character, and utter repugnance to the conduct and spirit of Christ:—

"Indifference is content to see error triumphant in the world, to bow before it in the sanctuary from the influence of fashion, and to worship habitually against conviction and conscience for the sake of local convenience or worldly interest. In the education of the young, it causes parents to boast of a liberality in religion, which leaves the minds of their children entirely blank as to the distinguishing doctrines of the Gospel, whilst they would dismiss an instructor who failed to inculcate definite views of languages, literature, or science. Nay, it often causes Unitarian parents, of ambitious minds and worldly tendencies, to place their children, thus designedly neglected, amidst those very influences which they know to be calculated to draw them into the vortex of error; and this, too, I firmly believe, in many instances, with the degrading desire and hope that they may adopt the convenient errors of a worldly faith, instead of the unfashionable truths of rational Christianity. Language is too feeble to express the loathing which arises in the breast on contemplating this disgraceful paltering with the highest interests of their children—this causing them to neglect 'finding the pearl of great price,' in order that they may collect the worthless paste and counterfeits of the world. Such men are ever clamouring for moderation, 'crying peace, peace, where there is no peace,' censuring the honest zeal of their friends, and palliating the hypocritical intolerance of their enemies—following in the rear of every onward movement, and giving out bad omens—calling upon their pastors to teach religious truth, without contrasting it with religious error, as a painter might be requested to present all the beauties of a glowing landscape without light and shade—canting about the evils of sectarianism and the loveliness of a Catholic spirit—and ever ready to invent some hollow plea for the opportune desertion of unpopular truth. Happy would it be for the cause of human improvement were all such characters at once to withdraw from our churches. *With* us, but not *of* us, they are more dangerous than open enemies, paralyzing our present exertions, and sure to forsake us in the end."

After depicting many of the doings of bigotry, and showing that "abstract religious opinions" have no existence save in the imagination or apologetic affirmations of the indifferentist to the progress of Christian truth, the author says of the spirit of bigotry, now so rampant,—

"It is truly an all-pervading evil; it mingles in all the concerns and poisons all the fountains of social life. How often have we seen it destroying the peace of families, and fulfilling the prediction of our Saviour, by 'setting the son against the father, and the daughter-in-law against the mother-in-law,' and literally 'making a man's foes to be those of his own house.' In the ordinary concerns of the world, and especially in small communities, it too generally impedes the successful prosecution of business, interferes with professional employment, stands in the way of honourable promotion, and causes men to be valued and trusted, not in proportion to their intellectual and moral attainments, but according to their theological creed. To such an extent is this unhappy spirit manifested in my own distracted country, that our highest evangelical professors will not employ a Unitarian or a Catholic, even in the menial cares and drudgeries of the world. And when we turn to the social intercourse of life, to those circles in which men were wont to cherish the better sympathies of their nature, and to forget their individual anxieties and pursuits, in the enjoyment of generous hospitality and enlightened converse, we too generally find the society of the private dwelling as sectarian and exclusive as that of the worshipping assembly, and as little calculated to expand and Christianize the heart. The same spirit tends to undermine the very foundations of morality, by representing *faith* as the sole agent in man's salvation, and looking upon a *holy life*, not as the end which religion is designed to accomplish, but merely as an outward evidence of correct opinions. Let a man's life be as pure as the unsunned snow of the mountain—let his beneficence be confined by no limits but the extent of his worldly means—let him, in humble imitation of his great Master, go about 'continually doing good'—and, yet, he is only upon the downward path of destruction, if his faith be 'one jot or one tittle' too large or too narrow—whilst the sensualist, the oppressor, the hypocrite, the dishonest dealer, if he only belong to the true fold, and 'make long prayers,' is assuredly upon the upward ascent to heaven! I well remember having once heard a Protestant nobleman, whilst presiding at a Bible Society, point out in glowing terms the saving efficacy of faith, and the irresistible power of Divine Grace. He first of all described a character degraded by continued sensualities and utter forgetfulness of God, until his audience were disgusted by the picture which he had drawn: and then bowing down in all the vain humility of saintship, exclaimed, 'Behold him in your presence: behold the

man of sin: yet, by the grace of God, I am what I am!' The applause was loud and long continued: the wilful misdeeds of the loathsome sinner were forgotten, whilst the involuntary faith of the pompous convert was hailed as the sole agent of salvation!"

"Through the degrading influence of this fell spirit the whole Unitarian body of England and Ireland are, at this moment, threatened with "the spoiling of their goods.' The houses raised by our ancestors and ourselves, for the worship of 'the one living and true God'—the funds accumulated for the instruction of the young and the sustenance of the widow and the orphan—the homes of our pastors, long consecrated as the peaceful scenes of domestic happiness—the very graves of our parents, our partners, our children, our friends—yes, brethren, all those things which are most hallowed in our religious associations and our human affections—*all* are to be swept away from their rightful owners, and transferred to our ruthless calumniators and persecutors, under the operation of an infamous penal statute, unless the justice and humanity of our legislators shall rescue us from the fangs of a Calvinistic priesthood! No men declaim more vehemently than they do, about truth, and justice, and charity, and 'doing unto others as we would that they should do unto us;' none wear graver faces, make longer prayers, or talk more loudly in praise of the Bible; none would more cordially doom a needy or uneducated wretch to transportation or the gallows, for the commission of a paltry theft,—and yet, with upraised eyes and tones of sanctity, they stand impatient for the time when they may share the plunder of their fellow Christians, to the amount of hundreds of thousands of pounds; and when, more cruel still, they may drive us from our altars, our homes, and the very graves of our earthly kindred!

"Talk not then, my brethren, of 'abstract principles of religion,' for they are nowhere to be found. Attempt not to screen your indifference to the sanctifying truth of God, under the hollow plea of the innocuousness of error. Be honest men in the concerns of eternity, as you are upright men in the concerns of the world. Do not palter with your own consciences—'be not deceived, God is not mocked.' You know that human errors, that false doctrines, that the perversion of God's word, have produced nearly all the persecutions, nearly all the iniquitous laws, nearly all the enormous crimes, nearly all the social evils, under which the world has so long groaned, and by which it is still so largely afflicted. Do not, I beseech you, through

any motive of worldly convenience, or interest, or fashion, or fear, allow yourselves to be diverted from the fair and onward path of Christian sincerity; do not permit your children, through a base connivence on your own part, to be drawn into the vortex of error; do not sit tamely by, to witness the triumph of a gloomy and injurious theology, through the influence of untiring zeal and pecuniary sacrifices on the part of its adherents, whilst you withhold from the cheering and sanctifying doctrines which you inwardly believe, that zealous countenance and liberal support which you are bound both in honour and in duty, to bestow. Do not suffer that very temporal independence, with which a gracious Providence has blessed you, to become the ground of your deserting his faithful service in the sanctuary; nor lend the weight of your stations and names to the perpetuation of doctrines which, in your secret souls, you consider to be dishonouring to God and injurious to man. Remember that the Gospel has not been given to sinners, that its principles may be held and professed in subserviency to the vanities of the world, but, on the contrary, for the express purpose of counteracting those vanities, promoting religious sincerity and moral purity, and thereby raising men to the ever-during happiness of heaven."

The preacher then describes the position occupied by Christian Unitarians, through the overruling providence of God, in relation to infidelity, and, in doing so, points out their incumbent obligations.

"As an additional and powerful motive to the use of our best exertions for the extension of a rational and scriptural faith, we ought to consider its eminent tendency to arrest the progress of infidelity. In every enlightened country, the frequent result of an erroneous theology is the entire rejection of revealed religion. Men, unhappily, too seldom look for Christianity where they ought to seek it—in the Bible. Instead of this, they view it through the distorting medium of human creeds; and, thus, they too often reject the wisdom of God, by confounding it with the folly of men. In illustration of this melancholy fact, it would be invidious to refer to the principal nations in the south of Europe, where the men are almost universally unbelievers, and the women mere formalists and dupes. From these, I turn to Scotland, the boasted land of reformed Protestantism and superior education. And what do we there find, amidst all the parade, and pomp, and ceremony of religion—amidst a formalism

unequalled in any other country upon the earth? Why, we find exactly what we should expect to find, where the education of a people, naturally inquiring and intelligent, is far in advance of the creed of the Church—we find more infidelity than in all the rest of the British empire, and far more, in proportion to the population, than in any other Protestant country of Europe. Yes, and it pervades all ranks—having, as is well known, nestled in the professor's gown, and found shelter under the judge's ermine, and run through all classes, down to the labourer and mechanic. Do I libel the shrewd inhabitants of North Britain, by stating these things? No: for it is not many years since two of their most learned professors lamented, in the General Assembly of the Church, that 'infidelity was stalking over the land,' and gravely proposed, as a corrective for the evil, a more rigorous enforcement of the very creeds and formalities which had produced it! The Scottish Presbytery of London, in the days of Edward Irving, bore a concurrent testimony to the same fact. Speaking of there being 'one hundred thousand of the baptized of the Scottish church,' in this great metropolis, they lamented that the Scotch congregations had dwindled from ten to five; and that in those five there were not found one thousand communicants! In tracing the proximate causes of this melancholy decline, they dwelt upon the love of pleasure and the pursuit of gain, but especially upon the wide spreading desolation of infidelity. To those who look into human nature, however, all this appears to be only the necessary result of a permanent and irrational creed in an advancing world. We occupy, therefore, at this moment, as Unitarian Christians, having no creed but the Word of God, a position peculiarly interesting and important. Standing between fanaticism on the one hand and infidelity on the other, we must eventually, if honest and zealous, arrest the progress of both. We have certainly done something to Christianize the unbelief produced by Calvinism; and much more could we effect, had we but the men and the means to reap the many fields 'which are already white unto the harvest.' Calvinism is a yoke too galling to be long endured by an educated people; and our blessed province will be, to stop those upon the downward path of Infidelity, who shall have rescued themselves from its thraldom."

The "latest form of infidelity," as was fitting, does not escape the preacher's observation. This "form," which, with consummate assurance, presumes to extend its patronising protection to Christianity, as upon the

whole a good thing, more especially for the vulgar and uneducated, is deservedly exposed. We should have been glad had the preacher spoken at greater length on this subject, though we believe the "weak invention" will soon perish, from its own inanity, and that the preposterous assumptions and reckless assertions of its earthly wisdom will speedily lose favour even with those who, for a season, may have been seduced by its wiles.

"There is still another species of unbelief with which, as Unitarian Christians, we are specially bound to contend —an infidelity far more dangerous than the open denial of the divine authority of the New Testament. Under the guise of Christianity, 'it wounds the Saviour in the house of his friends,' and 'betrays him with a kiss.' Professing to respect the Gospel, it impugns its clearest statements: and affecting to reverence the character of Jesus, it denies the miraculous works to which he constantly appealed as the most convincing evidence of his divine mission; thus virtually impeaching his veracity and holding him up to the world as an impostor. The apostolic writings are treated, if possible, with less respect, whilst a mystical and pompous jargon usurps the name of Christian instruction. Now, it is not with infidelity in the abstract that I quarrel; for as no man can force his convictions, simple unbelief I look upon as merely a misfortune: but I do contend that men should not fight under false colours, and call themselves Unitarian *Christians*, whilst it does not appear that they consider the evangelical and apostolic records as possessing any divine authority at all, and seem to look upon the Saviour as, at best, but an amiable, self-deluded man, if not a wilful deceiver. Against such views, assuming the name of Unitarian Christianity, we are bound to protest. They may be able and eloquent speculations, abundantly attractive to those who understand or think they understand them, which I do no not: but assuredly they are not Christianity. When our children look up to us for 'the bread of life,' to strengthen them on the journey of immortality, shall we, instead of nurturing their spirits with the plain and edifying truths of the Gospel, feed them with the husks of German Rationalism? When the aged speak to us of eternal hopes, and rejoice that 'life and immortality are clearly brought to light in the Gospel,' shall we tell them that, after all, the Gospel is only an allegory—that the Evangelists were inaccurate historians—that Christ wrought no miracles—that the alleged Conversion of Paul is a mere

fiction,—and that the writings of the Apostles cannot be relied upon, either as to facts or doctrines? Brethren, in such things, let us have 'neither lot nor part:' our people want something better than 'vain philosophy'—something more substantial than sceptical speculations—something to enlighten their minds, to improve their hearts, to amend their lives, and to give them steadfast hopes beyond the grave. The times in which we live demand honest speech and honest action. We cannot compromise our principles from the fear of offending enemies on the one hand, or worthy but mistaken friends on the other. We must walk straight forward upon the open path of duty—rejoicing that we live in auspicious times, when the spirit of inquiry is abroad, when the sifting of principles has commenced, and when judicious and persevering exertions cannot fail to accomplish permanent and extended good."

Whilst we thank Dr Montgomery for the good service which he has rendered to the cause of Christian truth, freedom, and righteousness by this sermon, as well as by his incessant personal labours in its behalf, we cannot part from this discourse without quoting the passage in relation to the objects of the society before which it was preached. We regret as much as the preacher the apathy with which that society is too generally regarded. Would it send out missionaries over the land, diffusing the knowledge of Christian truth, and were its office-bearers deputed to form auxiliary societies, or solicit individual subscriptions in our congregations in every district, we doubt not its treasury would speedily be enriched, and its labours of benevolence greatly multiplied.

"The Society, on whose behalf I am this day about to solicit your support, is one of the best in its constitution, and certainly the most enlarged in its sphere of operations, of any which the Unitarians of these countries have established. Embracing in its objects the diffusion of Christian knowledge through the agency of books and tracts—the pecuniary support of weak congregations in England and Scotland—the protection of civil rights—and the extension of rational Christianity in other lands, it is eminently entitled to the countenance of the whole Unitarian community. I am aware that there exists in many districts an undefined fear of *centralization*; and this may perhaps, to some extent, account for the poor and scanty subscriptions from all your

provincial towns: but, in this case, the fear is altogether groundless; for whilst the management is metropolitan, whilst the committee and principal officers of the Association gratuitously devote a large portion of their valuable time and attention to its concerns, and whilst almost the entire funds are contributed by the citizens of London, not one shilling is expended here for local purposes, save the small amount absolutely required for working the machinery. A Society established and conducted on such generous principles ought to be supported by every friend of rational Christianity in this country and supplied with ample means for extending its field of operations. Instead, however, of being thus sustained, its funds have experienced a gradual diminution, dispiriting to its conductors, paralyzing to its exertions, and far from creditable to a Christian denomination, distinguished for affluence and respectability. There must be some mistake in this matter: the claims of the Association cannot have been adequately pressed upon public consideration; its objects and its management must have been misunderstood."

MONTHLY RECORD.

October 2. 1843.

Newport, Isle of Wight, Unitarian Sunday Schools.—The teachers and friends of these excellently conducted institutions, assembled at tea on Thursday, July 20, to the number of one hundred and fifty. The Rev. E. Tagart of London, kindly took the chair at a very short notice, and contributed largely by his admirable addresses, to the instruction and pleasure of the evening. Various sentiments were proposed and spoken to by Mr Hunter of Sheffield, Rev. W. Vidler of London, Mr John Cooke of Newport, Rev. George Harris of Edinburgh, Rev. E. Kell, Rev. E. Chapman of Godalmin, &c. Mr Pinnock read the report of the Schools, which was interesting, as also the following address to Mr Kell on presenting in behalf of the teachers and other friends a beautiful copy of the Bible, to their highly respected and beloved pastor.

To the Rev. E. Kell, M. A.

Newport, Isle of Wight,
July 19. 1843.

Reverend Sir,

At the desire of my fellow teachers, I have great pleasure in respectfully requesting your acceptance of the ac-

companying Pulpit Bible, as a testimonial of their affectionate regard for you as their pastor and friend.

I am sure, Sir, I fully express their feelings, when I say, that they lament this small token is not more worthy of your acceptance, but when I mention that this is not the act of one of two individuals, but the spontaneous offering of the Teachers in our Sunday Schools (and more particularly must I allude to the ladies on this occasion), I feel assured that you will prize it far above its *pecuniary* value.

By presenting this small token, we wish, Sir, to shew you the high sense we entertain of your services as a Christian minister, and we cannot let the present opportunity pass, without acknowledging the kindness and urbanity you observe towards us in private life, and your readiness at all times to co-operate with us, in our feeble efforts to benefit the rising race.

In conclusion, Sir, permit me to express a hope (in which, I am sure, my fellow teachers cordially concur), that you may be long spared to us, to read us lessons of wisdom from the Book we now present to you, and may our Heavenly Father so bless your ministrations, that you may truly feel you have not been labouring in vain. I remain, Reverend Sir, yours respectfully,

R. Pinnock.

Mr Kell amidst the cordial applauses of the meeting delivered the following reply :—

To the Teachers of the Unitarian Sunday Schools.

Newport, Isle of Wight,
My Dear Young Friends, *July* 20. 1843.

I am taken so by surprise at this proof of your regard, and by the affectionate manner in which you have expressed your feelings of respect, that I fear I shall very imperfectly convey to you my sentiments in return for your kindness. I shall not, as you say, value this token of your attachment as expressing in a merely pecuniary sense your esteem for me, though when I look at its handsome type and splendid binding, I believe it is of no small value in a pecuniary point of view (for you have seemed to shew your estimation of the contents of the sacred volume, by the handsome garb in which you have arrayed it), but I desire to consider it as a proof of your affectionate regard for your friend and pastor. As such I shall deeply value it, and shall, I hope, take a peculiar and sacred pleasure in employing it for the edification of others and myself.

A minister's reward on earth, next to the approbation of our Heavenly Father, consists chiefly in the esteem and affection of those among whom he labours, nor is it amongst the least of his satisfactions when he finds his religious services appreciated by the younger part of his hearers. The aged or more mature portion of his congregation may have derived their moral and spiritual impressions from others, but the younger part of his flock are more especially the representatives of his own views and feelings, and by the interest he may have excited in them, may be estimated in some measure how far he is endeavouring to discharge his ministerial duties.

You have so often heard me express my opinion of the value of Sunday School instruction, that I shall not now urge upon you its great importance, but shall content myself with saying, that I look upon Sunday school teachers as being engaged in the most arduous and interesting of all offices, that of training up the youthful mind for immortality and heaven, and therefore as being really and truly *co-operators* with their pastor in his holy warfare against ignorance, prejudice, and sin. Nor do I see how any young person whose heart has been deeply impressed with the religion of Jesus, and who has imbibed the benevolent spirit of his gospel, can, any more than the minister, be indifferent to this high and holy employment.

Persevere, then, my young and esteemed friends in this "work and labour of love," and be assured you will thus obtain the truest satisfaction of your own minds in the consciousness of doing good to your fellow creatures, and you will hereafter be approved by Him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Assuring you that it will afford me at all times the highest gratification to be of any service to you, either individually or collectively; and with my fervent prayers for your present and eternal welfare, I remain, your sincere friend and pastor,

EDMUND KELL.

PORTSMOUTH HIGH STREET UNITARIAN CHAPEL.—This large and venerable place of wordship having been closed for many weeks, undergoing thorough repair, painting, &c. was re-opened for public worship on Sunday, July 23. The services, morning and evening, were conducted by the Rev. George Harris. Notwithstanding it was the season when many families are usually absent from home, the audiences on both parts of the day were very large, and most deeply attentive. The whole appearance of the building was most

animating; a very effective choir sang several beautiful pieces in the course of the services, and a solemn interest pervaded the assembly. The society is indebted for the renovation of the chapel to the excellent example given in the generous donation of one of its members for the accomplishment of this desirable purpose, aided by the contributions of others, and the handsome collection gathered on the re-opening. The number of young persons of both sexes connected with this congregation is a cheering presage for the future, a proof of what attention to Sunday schools on the part of a respected and indefatigable minister may accomplish. A large and well arranged library presents an additional evidence of the healthy condition of the society. Many friends from the Isle of Wight, Godalming, and other places, attended on the occasion, and we have entire confidence that the future labours of people and minister will be blessed, as in times past, by cordial union, sympathetic effort, and consistent, benevolent, Christian practice.

Sunday, July 30.—Sermons on behalf of the Day and Sunday Schools supported by the Unitarian congregation at Maidstone were preached by Mr Harris. The chapel was crowded both morning and evening, and a large collection was contributed to the support of these institutions; institutions which led the way in that town to the formation of similar associations among the other Dissenting communities, and which have spurred on the Church of England to exertions in behalf of education, on which it formerly looked coldly.

Wednesday, August 2.—The anniversary of the Kent and Sussex Christian Unitarian Association was held at Maidstone. Friends were present from Northiam, Tenterden, Headcorn, Chatham, Deptford, Bessels Green, Canterbury, and various other places. The Rev. J. O. Squier of Deptford introduced the worship, and read the Scriptures; the Rev. E. Talbot of Tenterden offered up the general prayer; and the sermon was preached by Mr Harris. On the close of the service, the meeting for transacting the business of the association was held, when the report of the committee was read by the secretary, Mr Pine, thanks unanimously voted to Mr Harris for his sermon, and the officers for the following year elected. We regretted to observe, that comparatively few persons attended the business meeting. This is not as it should be, and it might be worthy of consideration for the future, whether the report should not be read at

this and other associations previously to the dismissal of the congregation. Little had been effected, we were sorry to learn, in the past year as to the distribution of tracts, or in missionary labour. We were glad to see, however, that the suggestion of the venerable Lawrence Holden, coming as it did in aid of the proposals of the preacher of the day, and enforced by a generous contribution for its furtherance, was favourably entertained. Frequent ministerial exchange of service, missionary circuits, and the distribution of tracts, following on courses of doctrinal lectures, and faithful pastoral visiting, together with devoted attention on the part of the minister and people to the education of the young, would effectually cause a revival of interest throughout these counties. Let such a plan be drawn out and circulated amongst those who, from position and capability, should be the labourers, and we cannot think so lightly of our friends as to imagine that the suitable results will not follow.

At the social meeting Mr Harris presided, and Mr Cooper and Mr Ellis of Maidstone were the Vice-presidents. Including those who entered the room after dinner, about one hundred persons were present. The company were addressed on a variety of interesting and important subjects, bearing on human improvement, freedom, and happiness, as indissolubly connected with Christian truth, by the chairman, the Revds. J. O. Squier, Talbot, Saint of Headcorn, Stevens of Maidstone, and Messrs Pine and Nelmes of Maidstone, and J. E. Mace of Tenterden, and a very pleasant and instructive afternoon was passed, in the expression of sentiments and feelings well calculated to produce permanent good, and to prompt a spirit of holy, benevolent, untiring zeal. It had been hoped many other ministers and friends would have been present. Doubtless distance precluded the attendance of some, but on an occasion which occurs but once a-year, slight difficulties should not be allowed to stand in the way. Congregations should see to it, that their ministers should be enabled to act as their representatives at such meetings. There are occasional meetings of the Baptist churches, we understand, in this district, which are usually well attended, and there surely can be no sufficient Christian reason why the more comprehensive Association should lack interest and attendants. If individuals who do not hold the scriptural and permanent obligation of adult baptism do not feel called on to be present at meetings convened chiefly to promote the adoption of that principle, it by no manner of means follows that an association which seeks to build up the

churches in the Christian faith of One God the Father, and to diffuse the knowledge of pure and spiritual worship should be neglected. All idle jealousies, and anti-sectarian crotchets, should be laid aside when the interests of a world lying in sin, ignorance, error, and idolatry, are concerned. The friends and advocates of a purer faith and a more benignant practice, should merge all individual peculiarities in one combined energetic effort to uplift the fallen, and redeem the erring.

Sunday, August 6.—Mr Harris preached morning and evening at Maidstone. The chapel was crowded by persons of all classes and every variety of opinion. It being one of the stated times for the celebration of the Lord's Supper by this congregation, Mr Harris, at the request of the respected minister, conducted this service also. A considerable number of communicants joined in the participation of this memorial of Christ, whilst numbers of strangers and others remained, on invitation from the preacher, to witness the mode of celebration. Were such invitations more frequently given, and the Lord's Supper made a portion of the usual service on the days of its celebration, and the times of celebration made quarterly, we have no doubt, from our own personal experience, that much misrepresentation of our views and practice would be exposed, much misapprehension of the nature and purposes of this service would be removed, and this powerfully affecting inducement to holy and godly living be cordially adopted by very many who now entertain superstitious fears in connection with it, or are altogether ignorant of its elevating and purifying tendency. We rejoice to see that our friends in the West of England have taken up this important matter.

On Tuesday evening, August 8., Mr Harris preached at Tenterden. The chapel was crowded, friends being present from Northiam, Rolvenden, Cranbrook, Headcorn, Stonecliff, Appledore, Woodchurch, Biddenden, &c.; another proof of the desire of the people to listen to the words of Christian instruction, and of the propriety and necessity of Missionary labours. We wish all our congregations were in as healthy a condition as this of Tenterden; and even for our friends there, we pray that their "love may abound yet more and more in knowledge and in all judgment." An ample field is in that neighbourhood open for missionary exertion, and they have every inducement, as well as abundant means within themselves, for its zealous

efficient, and successful prosecution. Their example would stimulate others to go and do likewise.

Sunday, August 13.—Mr Harris preached morning and evening at Little Portland Street Chapel, London. On both occasions the place was well filled: it might have been still more so had the services been made more generally known, not only amongst Unitarians but strangers. It seems desirable that no opportunity should be neglected of exciting public attention to our principles, more especially when those principles are so grievously misunderstood and prejudged. Little attempt has as yet been made to direct the notice of the great body of the people of London to our faith. The high price of sittings in our chapels there, operates also, we fear, as a barrier to their joining our communion even when so disposed. This is a subject our London brethren should take seriously into their consideration. We entertain no doubt that, were well concerted measures adopted to direct the attention of the inhabitants of any particular district of the metropolis to the purity, freedom, and benevolence of Christian truth,—were they respectfully invited to attend courses of doctrinal instruction, and were the sittings of the places of worship made accessible in point of charge to the humblest classes, our societies might in a few years be doubled in number. We know that in this statement we are only giving expression to the sentiments and feelings entertained by numbers. Were a committee of zealous energetic men to take up this matter, and carry it out by wisely considered plans, they would soon find such numbers gathering around them as to ensure success.

Sunday, August 20.—Mr Harris preached morning and afternoon at Bury, Lancashire; in the afternoon in behalf of the Bury Dispensary, when a collection was made towards the support of that benevolent institution. Suitable means had been taken by the indefatigable minister, the Rev. F. Howorth, to make the services known, and large audiences were the result, friends from Manchester, Stand, Bolton, and other places in the neighbourhood, being present. The schools supported by this congregation are in a flourishing condition, thanks to the untiring assiduity of many influential members of the society, through whose benevolent example the more youthful are animated and encouraged to persevering labours of benevolence. The present condition of the Bury congregation is another evidence of the power of Christian excellence and zeal, when

aided by the people to build up a prosperous religious community.

In the evening, Mr Harris had the pleasure of listening to the truly enlightened Christian discourse of the Rev. Noah Jones of Derby, preached at Cockey Moor Chapel on behalf of the schools connected with the congregation of the Rev. J. Whitehead. The large chapel was crowded by an auditory of all classes and denominations, and the services could not fail of producing most salutary impressions. In Christian converse with these brethren, joined by the Rev. F. Howorth and Rev. P. P. Carpenter of Stand, and in union with several other highly valued friends, an evening of pleasing remembrance happily closed the labours of the Sabbath.

At the urgent request of the respected minister of Renshaw Street Chapel, Liverpool, the Rev. J. H. Thom, Mr Harris conducted the religious services in that place of worship, on Sunday, August 27. In the morning the spacious Chapel was crowded, several persons being unable to be accommodated. In the afternoon, likewise, a very large audience assembled. It was to the preacher a day of deep and heartfelt interest. Many years had passed away since within those walls he had uttered the words of Christian instruction, and many who then were earnest faithful members of the society are now numbered with departed excellence. The changes which a few intervening years produce, read lessons of wisdom and of warning, which should carefully be laid to heart. The cordial welcomings from those whose friendship he had in former times been privileged to enjoy, and who still are happily preserved, blessings to their families and society; the gatherings and greetings on every side from old and young, were at the time most pleasant, though well nigh overpowering to the feelings, and their recollection is grateful and hallowed. We rejoice in the well merited success attendant on the labours of our Christian brethren in Liverpool; we pray it may be abundantly multiplied, that the congregations may continue to manifest their accustomed zeal and devotedness in doing good; and that the Domestic Mission under the vigilant superintendance of its Christian minded minister the Rev. J. Johns, may be instrumental as hitherto in repairing many of the manifold evils which beset our populous places.

During Mr Harris's journey in England, the religious services in St Mark's Chapel, Edinburgh, were efficiently

conducted by the Revs. J. Taylor of Glasgow, J. M'Alister of Newcastle-upon-Tyne, J. Forrest of Greenock, J. H. Hope of Aberdeen, and T. Bradshaw of Dollar. For the kind assistance of his Christian brethren, Mr Harris, on his own part, as well as that of his congregation, has great pleasure in thus recording his and their thankfulness.

Rev. Dr Montgomery's Speech,—*at the late Meeting of the Remonstrant Synod of Ulster, concerning the Congregational Properties of the Non-subscribing Presbyterians of Ireland.*—Dr Montgomery rose and said,—Moderator, I have already, this morning, in *interloquitur*, occupied the time of nearly two and a-half hours in laying before you the whole of the proceedings in which I have been concerned, since the 5th of Jan. last, in relation to our Congregational properties so unjustly, so unworthily assailed. I feel—as you must feel—that, in a question not yet altogether closed, it would be unwise and improper to publish a number of documents in our possession, or to state the whole of our proceedings, or to give my impression as to the sentiments that exist towards us in various quarters, or the prospects which we have of being eventually protected in our dearest rights and interests. From you, I have kept nothing back, except a few names and a few circumstances, which I did not believe it consistent with honour or propriety that I should bring before you; but I have not kept back any material fact, or anything bearing upon the general question. I was ready, if you had desired, not to proceed any farther, but to allow you to come, in *interloquitur*, to such resolutions as you might think expedient. But as much anxiety prevails in the public mind to know something of this question, independent of the wonderful misrepresentations put forth in certain prints, in some parts of England and Ireland, I shall now, in the exercise of that discretion which you allow to me, make such statements as I deem expedient in the present position of affairs. It seems, Moderator, rather a melancholy thing, that, in the middle of the 19th century, and in a Protestant Church, and in the midst of those who talk so loudly of liberty of conscience, we should be compelled to strive for the retention of our own properties and our own privileges. But we cannot be much surprised at this, when we look back to the history of mankind, and when we find, that truth and integrity have ever been compelled to contend, with sad odds, in opposition to falsehood, and cruelty, and attempts to oppress. If we look to the history of Christianity itself, we shall find that its Great Founder was persecuted

and brought to the death by an ungrateful and perverse generation. And we should find that his inspired followers were accused of setting up strange gods, and of being heretics, so that St Paul was compelled to say, in his day, what we are compelled to say in ours,—"I do confess, that, after the manner which ye call heresy, so worship I the God of my fathers." In despite, however, of the ingratitude and wickedness of man, Christianity made progress, by its own Divine power and truth, against all the prejudices and all the powers of the world; and finally, it was taken under the protection of the Roman Emperor, and became the established religion of the mightiest empire the world ever saw. Do we find that the Clergy of that Church, which had just escaped from the racks and tortures of the heathen, remembered the principles of its own Divine faith—its charity—its beneficence—its justice—its unbounded love for God and man? On the contrary, we find they began to use the instruments of torture that the heathen had employed against them, in the infliction of cruelty and torture on the heathen; and, in a short time, when the great mass of the people of those countries became Christians, they turned the weapons of oppression one against the other. The Clergy established themselves as a distinct and separate class, and claimed reverence and homage from the laity. They put out the light of science, and almost annihilated literature in the world, and raised in those temples, which ought to have been the sanctuaries of liberty, the strongholds of their own unrighteous power. In the course of time, a few men, disregarding the power of the world, and seeing some glimmering of hope in the dark dungeon-house, in which priestcraft had entombed them, devised the system of Protestantism, founded on the inalienable right of every man to search the Word of God, and the complete sufficiency of that Word as a rule of faith, and a guide of conduct. But, no sooner had these men raised their standard, and inscribed upon it "civil and religious liberty," and disenthralled themselves from the power of the Pope, than they began to forge fetters for their brethren; and the very men who descanted so eloquently against Popish creeds, formed creeds for one another; and the Protestant Churches became virtually as intolerant as the Roman Catholic had previously been; so that, whenever they had the civil power to countenance them, they proceeded to act with as much tyranny as any that had gone before them. In consequence of this, we had another reformation—a double-distilled Protestantism, as I have sometimes called it—Presbyterianism, assuming to be

framed on principles more congenial with the Word of God and liberty of conscience, and purity of life. But, no sooner was this Presbyterianism established in some countries, than, in confirmation of the infidel sarcasm, that the Priests of all religions are the same, it passed enactments as absurd and oppressive as any that preceded them. The very founder of the Calvinistic system was a man whose name is slurred in the history of the world, as a man of cruel dispositions, persecution, and blood. When the Reformation was introduced, as connected with Presbyterianism in Scotland, it, for a time, was liberal and generous, because, by assuming the attitude of liberality and generosity, it was able to take an efficient stand in opposition to Popery; but, it soon began to fix yokes on the people's necks, and induced them to believe, that the fetters which the clergy were binding on them were mere ornaments and decorations. When Presbyterianism was first established in this land, it was a system of freedom. Some ministers came from England—some from Scotland—and, though some of them might have submitted to tests, previous to their arrival, they were freemen, and no more bound to subscription to tests of Orthodoxy in the old country, than the ministers of the Synod of Ulster, on entering the Presbytery of Antrim, were members of a subscribing Church. The Presbyterian Church continued to be free till 1698, when licentiates were, for the first time, compelled to subscribe the Westminster Confession of Faith, and the same yoke was imposed upon the ministers, in the year 1705. As this statement has been boldly denied by Dr Cooke, in his letter to Lord Eliot, I am happy to have it in my power to prove it, not only by the records of the Synod itself, but from statements made on oath by Drs Cooke and Reid, who swear that subscription to the Westminster Confession was enacted in 1705. I need not tell you that these men are too acute in language to use the word "enact" as a declaration of an old practice; more especially as it was then stated, that licentiates and others who had not before subscribed, must do so before ordination, implying that subscription was not and could not have been the law of the Church.

Doctor Reid (*Killinchy case*) deposes, that "the Westminster Confession of Faith, was, in the year 1698, *made* the recognized confession of the Synod."

Made—yes, for the *first time*, and for licentiates only, in the following words:—

"That young men, licensed to preach, be obliged to subscribe the Confession of Faith, in all the articles thereof,

as the confession of their faith—this overture unanimously approven."

Dr Cooke *(Killinchy case)* deposes, that "the earliest subscription of a Minister in the records of the Synod of Ulster is 1698," referring, of course, to the preceding extract concerning licentiates.

Dr Cooke *(Clough case)* again deposes, "that, in 1705, an *enactment* was unanimously approved, in the words following:"—

"That such as are to be licensed to preach the Gospel subscribe the Westminster Confession of Faith, to be the confession of their faith, and promise to adhere to the doctrine, worship, discipline, and government of this Church. As, also, those who are licensed, and have not subscribed, do be obliged to subscribe, before their being ordained among us—this overture was voted and unanimously approven."

Dr Reid *(Killinchy case)* deposes, that, "at two general meetings, held in said years 1698 and 1705, the rule *enacted* and *promulgated*, relative to subscription to said Westminster Confession of Faith, was unanimously agreed to."

These extracts, from the official records of the general Synod, and the sworn testimony of Doctors Cooke and Reid, I place before the world without farther comment, in *direct opposition* to the allegation which Dr Cooke ventured to lay before the Irish secretary. In the year 1662, shortly after Charles II. was restored to the throne of his ancestors by the might and power of the Presbyterian army, he requited their support by passing the Act of Uniformity, which required all persons in these lands to conform to the services and doctrines of the Church of England. Two thousand venerable and venerated servants of the Lord Jesus Christ gave up their livings in that Church, rather than hold them on the iniquitous terms of professing to the world, and preaching to the people, what they did not approve. In the process of time, however, the iniquity of the Statute, of which I have been speaking, became so apparent, that, in England, in 1690, that Statute was relaxed, permitting Protestant dissent, on condition that Ministers should subscribe to the doctrinal portions of the thirty-nine articles. It was not till the year 1719, that this toleration of dissent was granted in this country; and none were excluded from the liberty conferred by the provisions of this enactment, with the exception of those who impugned the doctrine of the Trinity. Those who held the doctrine of the Divine unity, the fundamental doctrine of natural re-

ligion—of the Jewish religion—of the Christian religion—were prohibited from enjoying the benefit of that toleration. This want of toleration, however, was not sufficient to repress the spirit of inquiry among the Clergy or the people; and though, from fear of the persecuting penalties of the law, they were probably compelled to preach general doctrines—they continued, nevertheless, to inculcate, as far as the law would allow them, the doctrines which in their hearts they believed, and certainly none in opposition to them. They could not, however establish Arian Congregations, in *express terms;* for, had they done so, any individual that desired to take their property from them, could have deprived them of it, as holding it on conditions contrary to law.—Our ancestors, therefore, did all they could do. They were Dissenters, not in name, but in reality—they were Protestants not in profession only—they were Dissenters and Protestants, in the true sense of the word. Looking upon the great principles of religious liberty as superior to any sectarian mode of faith—believing that no service could be acceptable to God, or profitable to themselves, which was not a free-will offering, they established Congregations on such principles as then appeared to them the best for the propagation of Protestant dissent in these lands; and they neither bound themselves not to change their opinions, nor did they bind up their descendants to subscribe the form and letter of a peculiar creed. They too deeply appreciated the blessings of Christian liberty, to attempt to bind any man with fetters which they had refused to allow any man to bind upon themselves. The Synod of Ulster, however, soon began to entertain various opinions in relation to Church government and doctrine; and, at length, in 1719, a controversy commenced, with regard to subscriptions to the Westminster Confession of Faith, which, in the year 1726, ended in the secession of seventeen Ministers and congregations, that composed the Presbytery of Antrim. The principles of this body, however, were not exclusively confined to the members that composed it; and many entertained the hope, that a better spirit would soon spring up in the larger Church. That spirit did eventually arise, and the Westminster Confession was practically set aside as the law of that Church; so that, out of the fourteen Presbyteries of the Synod of Ulster, ten required no subscription, and the others only such a modified subscription as, I have heard it said, might be used by any man, in subscribing the Koran of Mahomet. I myself, Moderator, and all the original Ministers of this Church, came into that Synod free and untrammelled men,

according to these salutary usages; for I never subscribed my adhesion to any human formula of belief, but merely my simple adhesion to the Word of God, and I simply gave my promise that I would honestly inculcate its sanctifying truths. This system continued, and we lived together for many years in great harmony, knowing each others opinions then as well as we do now. Dr Cooke deposed that there were then thirty-five or thirty-nine Arians in the Synod; and with these Arians he was not only interchanging Christian intercourse of a general kind, but held with some of them the most sacred of all communion. He received, from the hands of these men, the emblems of the body and blood of the crucified Redeemer. This was in exact accordance with the generous spirit of a Protestant Church; and this continued for some time, till controversies arose with regard to individual appointments in our College. On account of the appointment of the Rev. W. Bruce to the Chair of Hebrew, and Greek, and Latin, in the Belfast Academical Institution, the "hue and cry" was raised against him for heresy, because another individual—highly respectable, I admit—had not been chosen to the Professorship. In the year 1824, a new code of Discipline was formed, agreeably to Synodical practice, and not requiring subscription to the Westminster Confession of Faith, but leaving Presbyterians the same license which they enjoyed before. In direct violation of this code, however, attempts were made, in the year 1827, to compel Ministers of the Synod of Ulster to declare their faith in the doctrine of the Trinity. The history of our Church, Moderator, from that period to the present, is familiar to every member of your reverend Court; and the disgraceful controversies which arose from the attempt to which I have referred, are also well known to you all. The clamour and the misrepresentation which were raised against those who adhered to their religious principles must be familiar to all who hear me. Happily there were some who refused to bow their necks to any yoke of bondage, and refused to submit to human dictation in matters of conscience; but, the next year, a chain still heavier was attempted to be wreathed around them. Certain overtures, in violation of the Code of Discipline, and in violation of the honourable compact on which the Ministers had entered the Church, were brought into the General Synod of Ulster. These overtures, although in direct violation of the rule of the Church, requiring an overture to remain on the books for one year, were passed instantaneously into a law. I am perfectly aware, Moderator, that it has been stated in

some quarters, that these overtures contained nothing new —that they were only carrying out the established principles of the Church—that they were only enforcing the Code of Discipline; and yet, seventeen Ministers, many of whom had a large share in the framing of that very Code, thought them so new, and so oppressive, that they determined to leave the Church, rather than submit to what their brethren, with the clamour of the populace, had attempted to force upon them. I can prove, from the oaths of the Ministers to whom I have already alluded, that these overtures were new regulations. In 1828, it was not denied that certain new regulations were made; but, at a later period, it appeared fitting to certain parties to assert that they were not new. There is no man in the community who believes that we left the church, because the Church enforced its old laws. I say before you, Moderator, before the members of this Church and the public—for I will not mince the matter—the men who made the statement did not, and do not, and cannot, believe it. They know that they made new laws. In proof of this, I call Doctor Cooke, in the *Clough case*, who deposes, that "said Synod have, upon several occasions, made alterations and additions in said Code, and modified certain parts thereof; and amongst others, in the year 1828," although he afterwards deposes in the *Killinchy case*, that, "in 1827-8, the Synod of Ulster did not depart either from its doctrine or discipline:" that "the cause of the formation of the Remonstrant Synod, was the measures taken by the General Synod of Ulster, to enforce the Code of Discipline of 1824, and not permit any covert evasion or open breach of its enactments." Dr Reid *(Killinchy case)* admits "alterations and additions," in 1828; and that "the General Synod have altered and varied the same *(code)* in some material respects." Nay, farther, although it has been asserted that the Westminster Confession of Faith never ceased to be the doctrinal standard of the Synod, the two gentlemen above-named expressly depose, in the *Killinchy case*, "that the Westminster Confession of Faith was *re-enacted* in the year 1828." What! re-enacted, though it had never been set aside! I merely state these facts—it being no business of mine to reconcile palpable contradictions on the part of others. In additional corroboration of their having made essential changes in the laws of Synod, in 1827 and 1828, I may mention the repeated proposals of Dr Cooke, that we should separate. It was declared, that they were willing to give us all reasonable and proper protection, in the enjoyment of our rights and privileges, admitting

that we had a right to leave their Church, if we found in it any thing oppressive to our consciences. I shall read a few extracts from some papers before me, because, on these points, the public mind has been grossly—I fear wilfully misled.—In 1827, Dr Cooke said, at Strabane,—" Now that our eyes are opened, let us separate the wolves from the sheep; let us divide the flocks. Let Lot take one side of the plain, and let Abraham take the other; but by all means, let us divide the flocks." If this meant any thing at all, it meant, that if we did not like each other's company, we might separate; and they, of course, assumed the patriarchal position of Abraham. I do well remember that this proposal was made with angelic kindness. We were addressed as brethren. There was a sweet smile of touching affection in the countenance—the hand was extended in love, and in the voice there was a tone of melting tenderness. They declared that they would not injure a hair of our heads – that they would treat us as brethren. Dr Cooke farther stated, that " he did not wish the Synod to separate on warlike terms; he wished the bodies to withdraw from each other in peace"—adding, with persuasive sweetness, that, " if he could conceive there would be the slightest attempt to persecute for the sake of opinions, he would be the last man to forward such a measure." But the Doctor did not stop here. He went on to say—" I have no right"—that was perfectly true, at all events—" I have no right to institute any proceedings which might interfere with any man's £100 or £150 per annum. It is not that object I wish to effect by the resolution which I now submit." Oh, Moderator, my heart was melted by that touching statement! How Christian the terms—and how admirably they were carried out! I could read more such extracts, Moderator, but shall, in the meantime, turn your attention to a few sentences from another celebrated Doctor (Dr Stewart) and a considerable number of Doctors, as well as myself, have come into doctorial existence since those days—who was exceedingly eloquent, and who, in the warmth of his feelings, thus expressed himself:—" Those ministers who are Arians, and who have Arian congregations, are not placed in temptation. Mr F. Blakely and Mr Montgomery are not thereby put into temptation; and he begged clearly to disavow the propriety of applying the terms " wolves in sheeps' clothing" to these gentlemen. Indeed, any one who knew Mr Montgomery at College, or elsewhere, could not, with honesty, apply such an epithet to him. Let those congregations that are Arian keep their Arian ministers, but do not allow the

people to be hoodwinked by false and treacherous teachers." We come now to the year 1828, when Dr Cooke, waxing indignant at the base supposition of his desiring to injure his Arian brethren for being honest men, made use of this language:—"How any man, in reporting proceedings, came to attribute to me the idea of employing suspension and degradation in punishment of men's opinions, is more than I can comprehend." He thus openly deprecated any plan which would be calculated to excite bad feelings among those in connexion with the two parties which then existed in the Synod. "It will be," said he, "in the recollection of this Synod, that I compared the two sides of this Synod to the contending herdsmen of Abraham and Lot, and proposed that if we could not agree about the pasturing of our flocks, we should respectively make choice of the east or west, or north or south, and separate, that *we might remain at peace*." Verily, we have had great peace, quite a halcyon calm lately, and, indeed, ever since our separation! "My plan," said he, "is the unshackled use of our several judgments, and a separation between men who could not agree." The illustration from sacred history, in relation to Abraham and Lot, with their flocks, will not, I am afraid, hold good in all points; for we do not find it recorded in the biblical history of those two men, that, after their separation, when Lot had increased in wealth, for fourteen years, Abraham came down with a strong band, and took away the flocks and herds of his weaker brother. There has been something very like this, however, in the later times. Dr Cooke said, "He would hope that these men (the Arians) would begin to examine the Scriptures anew, and that their eyes might be enlightened; and his advice would be to refrain from these men, and let them alone." We wish they would come to that determination, and act upon it. It was what we wanted all along. We wish they would just "refrain from us, and let us alone"—in accordance with their engagement. In further illustration that we should sustain no injury in leaving the General Synod, both Dr Cooke and Dr Stewart, on the same occasion, adverted, as an example, to the security which the Presbytery of Antrim had enjoyed for one hundred years. Still desirous, however, to avoid the disruption of our Church we "remonstrated" with our brethren, in 1828, in the hope of inducing them to return to the salutary laws and usages of the Synod; and, again, with unwearied patience, we "appealed" to them, in the kindest terms, in the year 1829. All these efforts proving fruitless, we solicited them, in accordance with the repeated suggestions of their leading

members, "to appoint a Committee of the General Synod, to meet a Committee of the Remonstrants, in order to arrange the terms of an amicable separation." With this request they complied, expressly appointing their members "to confer with the Remonstrants on the terms of an *amicable separation!*" A conference was accordingly held, in Belfast, September 9. 1829, when they stipulated to pay us "an equitable proportion" of certain funds heretofore our joint property, amounting to about £150—but from that day of our meeting till the present time, we have not received one farthing of the money which those Christian men solemnly promised to pay. They violated this compact; and because they are not a corporate body that can be sued, they laugh at us, and have positively refused to give us property to which they know we are entitled by all the principles of a just morality, unless we should *first* comply with certain *new terms* prescribed by themselves, and not included in the original compact. My brethren, we retired from among them, relying on the understanding that we were to be permitted to live in peace—that we should not interfere with them, and that they, on their parts, should leave us at peace. But, sir, I do now believe that the Synod of Ulster made this proposition for the very purpose of giving themselves an appearance of liberality before the world, without intending that any profit should accrue to the men who had seceded from them, upon an amicable arrangement. At that time, there was a Government in power which was hostile to our views; and, I fear, some of those men thought, probably, that, on our separation, Government would withdraw their protection from us, and deprive us of the Royal Bounty, upon which we mainly depended for the support of our families. We braved this danger; and, blessed be God, who upheld us in our integrity, it fell not upon us. It was further believed—ay, and publicly stated—that, on our secession, our flocks would not adhere to our ministry; but, to the amazement and sore disappointment of those who indulged in such speculations, our people did faithfully remain with us. What was the consequence? These men sent missionaries into, I believe, every congregation within our bounds; and the awful history of the attacks upon us which followed would, were I to enter into it, be sufficient to harrow up the feelings of every Christian and right-minded man. Yet, these are the men who accuse us "of wresting houses of worship and other properties from them, by spoliation and violence." Sir, I defy any man amongst them to adduce one instance, either in ancient or in modern times, in which the charge

of spoliation, fraud, or violence, can be justly laid at the door of the Non-subscribing Presbyterians of Ireland. Where was the violence? Assuredly it was not on the part of the Presbytery of Antrim, who retired from their jurisdiction, in the year 1726. Even in those days, when our prospects were darker, and when the public mind was less enlightened than it now is, the Synod of Ulster never dreamt of preferring a claim to those properties and funds which they now allege to be theirs. As the Presbytery of Antrim had seceded from them more than one hundred years before our separation, with all their properties and privileges, we argued, could not the Remonstrants now retire from the Synod of Ulster, upon the same terms?—That was the example of security which they had themselves placed before us, and on which, as well as on the principles of right and justice, we relied, with respect to the new arrangements between us and the Synod of Ulster. Where, I again ask, was the violence committed by us in ancient times?—where was the violence, on the part of the Presbytery of Antrim? There was no violence—there was no cause for violence—for they had retired from the jurisdiction of the Synod upon an amicable understanding and agreement. But our opponents have said, that we are chargeable with "violence and spoliation," in modern times. Permit me to tell you the circumstances of the case which they have so strongly alluded to. It was, I think, in the month of October 1829 (if I err in dates a reverend brother, who is present, can correct me), that the Rev. William Glendy, then a Remonstrant minister, and whose congregation, or, at least, the majority of them, had joined our connexion as Remonstrants, came into collision with the Synod of Ulster. This venerable brother had been largely instrumental, I believe, in the settlement of Dr Reid in Carrickfergus; and he had been in the habit of being assisted at his communion service by Dr Cooke, for, I believe, a period of fourteen or fifteen years. [Mr Glendy—Fifteen or sixteen years.] Well, he had been assisted at communion services by Dr Cooke; and he had gone to the congregation of his brother, Dr Cooke, and there assisted him in the distribution of the bread of life and the cup of salvation. Now, Sir, I firmly believe, that if Dr Cooke had broken into Mr Glendy's house, at the dark hour of midnight, and struck at his life, Mr Glendy could not have been more surprised than to find that same individual—the very man who had so long lived in the interchange of Christian offices with him—the man with whom he had lived in the discharge of the holiest duties of our faith, and of the require-

ments of friendship and hospitality—to find that man coming, with Dr Reid, and with some thousands of others, gathered from the four winds of heaven, to seize upon his meeting-house. They came not with words of peace and consolation, but with the determination of depriving him of his meeting-house—to deprive him of the very tables at which they had sat with him, and received of the emblems of the Redeemer's death—to drive him from the glebe and manse where they had experienced hospitality, and enjoyed the comforts and consolations of religion together. But the Ballycarry congregation acted as any Christian congregation would have done in the circumstances—they rallied round their venerated minister. When they found men coming with a firebrand in their hands whom they had been accustomed to behold with the emblems of peace, they would not allow them to enter the house. And when they attempted further proceedings, of the same nature, at the old church-yard of Templecorran, there also they were met and prevented from carrying out their intention of taking possession. And, when they came out upon the highway, a mockery of praise and prayer was got up, amid the hootings of the mob, drawn together by the occurrence. There was a little violence upon the occasion, and let me tell you in what it consisted. When Dr Cooke was returning through the village of Ballycarry, in his new gig—or phæton, I believe it was called—of which a present had been made to him shortly before, some boys (and perhaps not very foolishly either) were engaged in burning an old effigy—a thing stuffed with straw, and covered with an old black coat, which they had dressed up, and named "Mr Cooke." Well, as I have said, when the Doctor was returning through the village, in his new phæton, his horse took fright at the burning of the man of straw, which had been thrown upon the road, and this is the whole of the "violence in modern times," charged against us, as regards that particular case. But who are the men, Sir, I ask, that have been truly guilty of violence? Not we, but the men who have violated every bond of friendship, and outraged every feeling of amicable relation with an aged brother. These are the men who dare to talk of violence and of spoliation. But this is not all. We were persecutors at Greyabbey, I suppose, it will be said. Blessed be God, we have records extant, which will shew to the world who were the culpable parties on that occasion. Those records shew that our opponents assembled there, and under the clouds of the night, and sent in to a Magistrate a statement, composed of fictions which I once exposed to the scorn of the

world—fictions which neither Dr Cooke, nor any of those who assembled there, have had the hardihood to defend. Believing those monstrous fictions, that Magistrate proceeded to the meeting-house, upon the Sabbath day, in winter; and, on that day, the snow flakes falling upon his grey hairs, as he left the door of his church, was an aged minister ejected from his house of worship, and kept a prisoner for eight hours, for having dared to enter his own pulpit. This was all brought about by the connivance, or, at least contrivance, of Dr Cooke. And what followed? That Magistrate was grieved for the part which he had, by the misrepresentations made to him, been induced to take in the affair. He gave up Dr Cooke's letter, and apologized for his share in the transaction. And this, I suppose, is one of the new instances of violence which these men bring against us. But, if it were necessary, I need not rest here. I could go to the case of my aged friend, Mr Campbell, of Templepatrick, and speak of the injuries which he has suffered, through the instrumentality of these men of peace. Mr Campbell, however, is here himself; and I will not enter upon those harassing details. I could, Sir, point to men upon whose head that venerable brother had laid hands at ordination—who had enjoyed his hospitality, and shared in his friendship—acting as the agents and instruments of persecution, and driving him forth from the home which he had occupied for thirty years, and from the farm which he had cultivated, to the bleak and barren mountain side, there to find a shelter as he might for himself and his children, and an aged parent,—hastened, I do believe, by these things, to her grave. And these are the acts of the very men who said that they wished to live with us in peace, and to let us alone—these are the deeds of men who pledged themselves to act towards us as Abraham did to Lot! Peace! *Their* peace is the peace of men who have inflamed the hearts of Christians against each other—the peace of men of plunder and spoliation—the peace of men who would drive an aged minister of Christ from the house he had roofed, and the glebe he had tilled, and give that farm to an intruder into the respectable congregation of Templepatrick. Is it not a most wonderful circumstance, that Christian men—men who had lived with us in social amity, and in the interchange of Christian friendship and fellowship—men from whom we had separated on an equitable arrangement, should turn round upon those whose rights and privileges they had guaranteed, and attempt to plunder them of their property? But, after all the instances of persecution which I have adduced, there are yet more to

come. After our separation, it happened that a small body —portions of six Congregations—seceded from us, and adhered to the General Synod of Ulster. When this took place, we recommended *our* adherents to give to those seceders their proportion of the equitable value of the old Meeting-houses they had left, on condition, that, whenever it should occur that a portion of any Congregation should leave the Synod of Ulster, and come over to us, that body should deal in a similar manner with us.—But until they had been separated from the General Synod for almost a year, no demand whatever was made for compensation for property in the divided Congregations: nor was there any such stipulation in our original compact. The universal principle in Churches, in such cases, is, that the property remains with the majority. A demand was at last made, however, and was repeated, I think, four times. In reply, we requested the General Synod to fulfil, in the first place, their agreement with us, by paying over to us the amounts due to us out of the several Synodical funds; and we pledged ourselves, that, whenever this should have been done, we would make compensation for the divided property. But, no; this would not suit them. They said, in effect—Although we are the men who were the first to promise, we will not be the first to begin the game of paying. It was not until 1837, when, if I rightly recollect, the suit against the Congregation of Clough had been decided, that even a hint was thrown out of of the possibility of the property in any other worshipping Society being attacked. All that Dr Cooke claimed, even then, was compensation for the property in the six divided Congregations. There was, however, an indistinct intimation—a dim foreshadowing—of something evil that was intended for us; but the time had not yet come when men were bold enough to say —"We separated from these brethren in peace—we promised to leave them in the quiet possession of their properties and privileges—yet, as we have now found an old law in our favour, we will violate our compact, and, we think, we may safely commence to plunder them." I wish that I possessed the pencil and the power of Hogarth, to depict the career of these men in its true shades. That celebrated painter gave to the world a series of excellent pictures, delineating the "Rake's Progress." The subject of those pictures is represented, at first, a fine and promising young man; but he gradually becomes worse, as the succeeding scenes of his life are developed, until at last he descends to the lowest depravity. I wish I had the pencil and the talent of the painter, to depict the faces of some of the

parties to whom I have been referring. as I saw them, not long ago, in London. I think I could furnish a sketch that might excite your risibility. There was no claim, further than what I have already told you of, made against the Remonstrants of Ulster, even up to 1840 ; yet there was one who, I have been told, had the hardihood to assert, in London, that such claims were made at, if not before, our separation. But, Sir, I carried that individual's own writings to a public man ; and from his own records I utterly refuted his assertion. Going on in this sad drama, we come to the period of the settlement of the Killinchy case, and the taking away of the General Fund in Dublin ; and then we find suits instituted against two respectable Congregations in the South of Ireland, which were never connected in any manner with the Synod of Ulster. Although no such connection ever existed, yet it was the agent of the General Synod who instituted those suits. And who did they get as relators in these cases ? They could not procure an Irishman — nor yet an honest Englishman — and they were obliged to procure three Scotchmen to proceed against Eustace Street and Strand Street, for the purpose of taking away their property. I am glad that Ireland had nothing to do with the transaction, except as regards the Attorney. And what did they expect to gain by these suits ? I will tell you. The penal clause against Arians was retained, in the year 1719, and continued to disgrace the Statute-book until 1817—or a period of ninety-eight years. I am proud to say, that, during all that long period, and amid all the religious and political troubles which occurred, no man had the hardihood to attempt to rob his brother of his property, under the pretext of a disgraceful Statute. In 1817, the penal clause was repealed. It had been repealed, as regarded English Dissenters, four years before : and Sir John Newport moved that it be repealed as regarded Irish Dissenters. Subsequently to the repeal of that clause, Unitarians were enabled, of course, to hold property in Meeting-houses, &c., the same as other religious bodies ; but, unfortunately, the Act by which it was abrogated had merely a prospective operation. The expectation of our apponents, therefore — our friends and brethren of other times—seems to be, that they will be able to wrest our property from us, in consequence of the measure having no retrospective power, and because, at a former period, it was unlawful to impugn the doctrine of the Trinity. I will give you a sample of the mode in which the law, as it now stands, might operate. In 1816, a new Meeting-house was

erected, in connexion with our body, at Bandon: and the Congregation who now worship in it are liable to have it taken from them. Let me now come to Crumlin, in the north, for another illustration. In 1836, the Unitarian Congregation in that place built a new Meeting-house, at a cost of about £1200; but it so happens that it is erected upon a piece of ground which was held by them before 1817, and of course they also may be liable to lose their Meeting-house. I have heard, indeed, that Crumlin is to be one of the first houses assailed, and taken away from the very men whose funds and resources raised it. But these men aver that they are unwilling to injure us, and that they will freely give up to us, all Unitarian accessions. They say they will give us compensation in money. Well, perhaps they would; though I must say, that I never found them very ready to part with money. But, Sir, I ask, what right have they to take our property, and then say they will compensate us for it? I have as good a right to enter that pulpit, and take your coat off your back, and then say —Mr Doherty, I will give you compensation for this vestment. Is there one man among them, who can say that they have one farthing's worth—one jot or tittle—of a just claim upon any of our property? I know they allege that they have such; I know they put it forth to the world that we are men of fraud and spoliation. I find this monstrous assertion in the minutes of the last meeting of the General Assembly, which you will permit me to read:—

"The Presbyterian Privilege Committee report—That they held several meetings during the year. On learning the necessity of communicating with Government and the Legislature, on the marriage question, they appointed a deputation to go to London; and they sent forward a similar deputation, when informed that a most insidious Bill was about to be introduced into Parliament, by Arian and Socinian influence, for the purpose of unjustly retaining, from Orthodox Presbyterians, property to a very large amount. By the influence thus exerted on our behalf in London, the proceedings in the marriage case were accelerated, and the designs of those who had *conspired to defraud us of our property completely defeated.*"

We in a conspiracy to defraud them of their property!—Sir, it is not easy for an individual to suppress his indignation, when, in the minutes of a religious body, he finds published to the world a falsehood so audacious. If it had been stated that we had bound ourselves together in a conspiracy to deprive them of their lives, it would not have been more outrageously false. We have no property—we

seek to have no property but our own—the property we inherit from our fathers, or which we have created ourselves. I brand the assertion before the world, therefore, as an audacious and wilful fiction, which ought to put to shame any body base enough to send it forth. Defraud them of their property, forsooth! because I wish to reside in the house I have built, and because my people desire to occupy the place where their fathers have worshipped! Why, Sir, we have a title to our Meeting-houses and our manses infinitely stronger than has any Lord in the land to his estate; for his estate was originally obtained by virtue of a grant; but we have created our property ourselves. I fling back with contempt, the allegation, that we wish to defraud any individuals, or any religious body, of a particle of property.—We hold no property except what is justly ours. To this the Synod of Ulster have not even the shadow of a claim; for, if they had such, they would not have been obliged to go to Scotland, to find there relators for the suits instituted. I have seen an account of something akin to their conduct in the stratagem of a fellow, who, with some of his coadjutors, had conspired to pick a man's pocket. One of them accosted him, and entered into a friendly conversation, to divert his attention, while another eased him of his money; and the latter had no sooner committed the theft than, in order to avert suspicion from himself, and to make it appear that he was an injured man, he raised a cry of "Stop thief!" and set off in a feigned pursuit of the criminal. This is exactly the system the members of the Synod of Ulster pursue towards us. They first try to pick our pockets, and then they raise the cry of "Stop thief!" in order that attention may not be drawn to their plunder of property, not one farthing's value of which is theirs. We have offered to give up every iota to which they can justly lay claim; and yet they have the assurance to say that we wish to defraud them. Oh! but they assert that there were certain Calvinistic *donors*, and that they have a right to the property which they bequeathed. For a time they endeavoured to convince—and they succeeded in convincing—people that we administered certain charitable trusts, over which we had, in justice, no right of control whatever. There is no truth in the assertion; for, so far as I know, we hold no donations whatever. What we do hold we hold by lease, and pay rent for—our trust is a trust for our own use, and for no charitable purpose whatever. It has no more relation to charitable purposes than (as an old friend of mine would say) the moon has to green cheese. If it can be proved, by any document, to have been intended for Tri-

nitarian use, we are perfectly willing to surrender it. In consequence of the state of the law, suits were commenced against some of our friends in Dublin; and it is an old saying, that, when a neighbour's house is on fire, it is time to take care of one's own. Before the Irish Secretary I offered to discuss the respective merits of our claims with Dr Cooke, but he wisely declined the proposition. It did not suit his purpose. We were therefore compelled to go to London, to advocate our claims before the Government. We did so, and I think we succeeded in convincing the Government, or, at least, some of its leading Members, that we were entitled to protection. Before we went to London, we had, at their own instance, a conference with our Trinitarian brethren in Belfast, in order that an effort might be made to settle our differences without litigation, and without the turmoil attendant upon obtaining an Act of Parliament. We gave our reply to the proposition of the Trinitarians in this paper now in my hand, which I trust will go forth to the world, to show what sort of men we are, and who they are with whom we have to deal. After a long conference, they said they were unable to come to a conclusion respecting our claims; but they gave us a solemn promise, that, in course of the same week, a Sub-Committee of their body should meet with a Sub-Committee of ours, in order that some definite understanding might be come to. The first conference took place upon the 2d of May, and according to their stipulation, the second should have been held on the 5th or 6th. Well, from that day until this (and in such a course of procedure they only adhered to their usual practice), they never met us, or explained why they violated their compact! Doctor Stewart, when in London admitted that they had used us very badly in the affair—nay, he used a still stronger term, as well he might; he said he was ashamed of their conduct: yet it is a wonder that he was ashamed, seeing that they had been doing similar things for fourteen years. The offers which we made to the other side were submitted to Government by us, and we were not left without hopes of redress. I hold here a letter I received from Doctor Cooke (who, as well as myself, is an excellent letter-writer), giving some account of this conference business. I ought, however, to have told you before, that, when we were in London, in Spring, a reply to our memorial to the Lord Lieutenant came forth, bearing the signature of Dr Cooke; and I will venture to say, that since the days when the novel of "Baron Munchausen" was written, never was such a tissue of fictions published to the world.

(To be concluded in our next Number.)

THE

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THE FAITH IN CHRIST.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans x. 9.

THE questions, What are the essentials to Christian salvation? What are those principles of belief which are included in the Gospel of Christ? What is the mode of enlisting into his service, and being admitted into the number of his disciples? have been made the subjects of much controversy and division. These controversies have been in a great degree unnecessary and idle, there being scarcely any difficulty in determining *what* it is that Christianity requires us to believe; but the main difficulty consists in rendering that faith firm and stable, and in preserving it pure and influential. How simple is the above statement of our great apostle! And are there any of those dignitaries of the church, or zealots of different and contending systems, who have since set forth such complicated, abstruse, and jarring creeds, that will venture to assert that this creed is essentially defective? That, making no mention of a Trinity in unity, three persons who are each of them God, and yet there are not three Gods, but one God; nor of a God-man of spotless purity dying to satisfy the offended justice of God in lieu of the actual offenders; nor of several other points that are *now* so continually insisted upon as the essentials and very vitals of Christianity, it is therefore altogether vapid and fallacious? No; there are none of our *Protestant* instructors who dare venture such a charge as this against an apostle

who was the prime agent in delivering our ancestors from the errors of heathenism to the knowledge of the true God and of our Lord and Saviour Jesus Christ. Nevertheless, they have not scrupled, in innumerable instances, to bring such charges against men who are content with the same simple statement of the objects of Christian faith and confession at the present day.

Men are but too apt to *undervalue and despise* truths, however glorious and important, which are brought home to their comprehension, and are calculated to command their personal and practical obedience, and, consequently, to effect their salvation or deliverance from sinful habitudes, fill their minds with the blessed influences of true piety and goodness, and thus, by the only legitimate and effectual means, advance their preparation for immortal happiness. While on the other hand they have been prone to search in profound and unfathomable mysteries for some potent charm which shall supersede the vigorous and salutary exercise of those excellent powers, intellectual and moral, with which they are endowed, and transport them, by some sudden inexplicable influence, from a state of sin and condemnation to a state of purity and favour. But our all-wise and truly beneficent Creator does not proceed by such precipitate and violent means in his moral, any more than in his natural world. As by his sun he enlightens our eyes, illumines our prospects, and directs our steps, so, by his sun of revelation, he opens our minds to the knowledge of his attributes, presents to us the glorious prospect of deliverance from the evils of sin and mortality, and directs our steps in those paths of obedience which lead to this blissful issue.

Our text was not indeed intended as a formal statement of the articles of a Christian's faith, or of the mode of embracing Christianity. The passage occurs somewhat incidentally, forming a part of an argument addressed to those Jewish and other primitive Christians who were disposed to expect the personal appearance and presence of Christ on earth, for the purpose of reigning among them as their temporal prince. In its connection with the context, it runs thus :—" The righteousness which is by faith speaketh on this wise,

Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*) Or, Who shall descend into the deep? (that is, to bring Christ up again from the dead) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," &c. The apostle and the Christian converts to whom he was writing were generally agreed in acknowledging one God the Father, and one Lord Jesus Christ; but the Roman converts appear to have been under some error or uncertainty with respect to the manner in which Jesus, being withdrawn from their view, would exercise his authority over them, or what part they had to act as the subjects of his government, or how they should partake in its deliverance from their previous state of exclusion from his kingdom, and enjoy its peculiar privileges and blessings? His reply to such inquiries amounts to this, that, provided they were open and consistent in acknowledging him as their Lord, evincing the sincerity of their acknowledgment by conforming to that righteous life which he enjoined, and were firm in their faith or reliance on the fact that God had actually raised him from the dead, although he was not now the object of their senses, they would be saved, or would experience that deliverance from vice and condemnation which rested upon those who, rejecting all the evidences of his divine authority and resurrection, continued in their sinful courses; and thus they would become partakers of the privileges and blessings of his everlasting kingdom, even here, but especially hereafter.

By this statement, it is implied that there is a God whose infinite power was exerted in raising the man Jesus from the dead, thereby constituting him the Prince of Life, the Lord both of the Living and the Dead. It is true that these propositions do not contain the full, detailed statement of the objects of our faith, and of the mode of expressing our allegiance to Jesus as the

Christ or chosen of God; yet to those who are tolerably conversant in the writings of the Old and New Testament, they appear to me quite sufficient to convey a general idea of the whole. But in order to assist our conceptions concerning the several particulars included in this brief statement of what is required of us, and of the salvation promised as the result of conformity to the injunction, I shall enlarge upon the respective topics.

The great leading principle here implied, and maintained everywhere throughout the sacred volume, is the existence, the *oneness*, and the infinite power of God; that the apostle in addressing a body of Christians should simply imply this as a well known and acknowledged principle is just what might be expected. Many of them, indeed, had been converted to the acknowledgment of that one God, to whom they were before utterly estranged, having been accustomed to prostrate their devotions before dumb idols, destitute not only of divinity, but of all vital or conscious existence. But, by embracing the conviction that he had raised the Lord Jesus from the dead, they not only acknowledged his attributes as the Creator of this world, but also as the Author of immortal life hereafter. Embracing Christianity, they *admitted* his prior dispensation by patriarchs and prophets; they were introduced to that comprehensive narrative of the exertion of his creative power, in producing and arranging all the parts and elements of our habitable world, so as to render it the fit abode of its present orders of inhabitants, he having then first created the primitives of each species, and appointed that they should severally multiply and replenish the earth in the wonderful and admirable manner which has since been realised. They were also made acquainted that, from that time forward down to the period of the Christian dispensation, many miraculous proofs had been afforded of his absolute power over the system of nature; of the peculiar care which he has exercised over mankind, as moral and improvable creatures, the subjects of his righteous government, whose existence and destinies are wholly subjected to his control, and to whom he graciously vouchsafed, by a nu-

merous succession of prophecies, gradually to unfold the knowledge of their future condition and prospects. And now, under this last dispensation by Christ and his apostles, a new and most glorious light had broken in upon their minds, dispelling the shades of death itself, and opening to them, in the resurrection of the Lord Jesus, the transcendently interesting and all-animating prospect of a virtuous and happy immortality.

This last fact of the resurrection of the Lord Jesus is indeed the great point on which the apostle insists as the object of a Christian's faith, it being the fact to which he, in common with all the apostles, was called to bear his testimony, and without which, as he himself states in another place, their preaching would have been vain, and they would have been found false witnesses of God. It is, however, a remarkable circumstance, and one that is deeply to be regretted, that though every person who acknowledges the authenticity of the New Testament and the divine origin of Christianity, must profess himself a believer in the resurrection of the Lord Jesus, and through him in the general resurrection of the dead, yet this great doctrine is comparatively little insisted upon at the present day. We see the apostle fixes upon the single fact of Christ's resurrection, the belief in which, in unison with the open acknowledgment of his authority, is required in order to salvation. It is surely incumbent on subsequent believers, who rest their faith on his testimony, to acquiesce in the *correctness and sufficiency* of his statement.

But agreeably to present received opinions it may be objected, how can our faith in the fact of our Lord's resurrection deliver us from that state of sin and condemnation in which we are all involved as the descendants of Adam, whose offence brought death into the world, and all our woe. To this it may be answered, that the nature of that condemnation has been strangely misrepresented, and, consequently, the deliverance or salvation from it which is promised through Christ Jesus. Divest your minds of all that adventitious matter which has been added to the idea of what is termed the fall of Adam, and its transmission to all his posterity, and you will find that it is nothing more nor less than that *mo-*

ral frailty and mortality which is indeed the common inheritance of our race. Impartially considered, I conceive that account may easily be seen to involve none of those monstrous suppositions that have been attached to it by modern interpreters. "In the sweat of thy face shalt thou eat bread till thou *return unto the ground;* for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." We admit that this sentence hath been extended to all men, although many have not sinned after the *similitude* of Adam's transgression *All men die and return to their dust;* —this is indeed the result of the present constitution of their persons: and we have only to attend to what I cannot but think is the real nature of this event, as thus plainly and emphatically expressed, to perceive that it will be completely reversed by a resurrection like that of Jesus to a state in which there is no more death. Do we not admit that Adam, before he was created, had no existence, no life, or conscious being whatever? And is it not equally clear with regard to all human beings, that they have had no pre-existent state, no life, or consciousness in any former world? As Adam's conscious existence, then, commenced with his being taken out of the ground, it is plain that, on his returning to the ground, life or conscious existence must have ceased. This, indeed, appears to be the sense in which *ground*, or *dust*, is here used. A state of *dust* is a state of unconsciousness. To the same unconsciousness, therefore, from which Adam was created he was destined to return; and it is the same as it respects the whole human race,—*they return to their dust*, as we often read in the Old Testament, that is, to the same *unconsciousness* from whence they were created. And *from* this state of unconsciousness we receive the assurance, not only of a temporary, but, ultimately, of a complete and everlasting deliverance, by the gospel of Jesus Christ.

The resurrection of Jesus himself is a most decided and glorious exemplification of this complete deliverance from the *dust of death*, to a state of ever-during life, with what appears to be uniformly represented in the Scriptures as its inseparable attendant, moral purity and happiness. I say it is an *exemplification* of a de-

liverance so transcendantly animating and glorious; it is expressly set forth as such by an apostle—"As in Adam all *die*, so in Christ shall all be made *alive*" or quickened, 1 Cor. xv. 22. In the subsequent part of this chapter he fully explains and illustrates what he intends by the latter clause, being *made alive in Christ*. He does not mean a simple restoration to this mortal state; *that*, indeed, would not be a deliverance from the liability to die, or from a *dying state*, which seems to be the meaning of the phrase *in Adam all die*, all are *mortal* or *liable* to die; but it imports the very reverse of a state of mortality, such as that which has actually been exemplified in the person of Christ. These two persons, Adam and Christ, are to be respectively considered as representing the successive conditions to which the human race are destined; like Adam they are mortal creatures, like Christ they will eventually become spiritual and immortal. Both these persons were alike human, and thus respectively afforded an exemplification of what appertains, or is destined to be extended to our common humanity. Accordingly, the apostle expressly states (xv. 21), that, "as by a man (or one individual) came death, so by a man came also the resurrection of the dead." Christ, agreeably to an ancient prophecy, Ps. xxii. 15, was, in common with the rest of his species, "brought to the dust of death." He died and was buried, and it was by the mighty power of God, especially exerted for the occasion, that he was both restored to life, and elevated to a state in which "he dieth no more, death hath no more dominion over him."

The death and resurrection of Christ, so far from differing from the corresponding events with respect to mankind in general, are clearly set forth as a pattern of those alternatively awful and glorious changes which await the whole human race. He is indeed alike distinguished by the *priority* of his resurrection, as by the *rectitude* of his character. He is the *first fruits from* the dead; God, agreeably to the prediction of his royal ancestor, "suffered not his holy one to remain a sufficient time in the grave to see corruption." The pre-eminent holiness of his character ob-

tained for him this distinguished privilege. But as sure as the first fruits have appeared, so surely shall the general produce appear. The moral scale of *priority* however, *will still* be applied. All who die, with the single exception of our Saviour, remain in the stillness and unconsciousness of the grave; but his disciples, and all those whose spirit, character, and conduct have most resembled his, are sleeping in Jesus; they await but that great event, indicated by the "sounding of the last trump, the *shout*, the *voice of the archangel*, *and the trump of God*," by which they shall be awakened to newness of life, and will, together with the living saints who shall remain, be translated, "*be caught up to meet the Lord in the air*, *and so will they ever be with the Lord*." "Blessed and holy are those who have part in this first resurrection;—over them the second death hath no power." To this *first* resurrection, my friends, we must look forward, with the eye, *not* of confident expectation, but of humble hope, animating to the utmost our every virtuous endeavour. The rest of the dead, those very imperfectly virtuous, or more positively vicious, of which alas! so large a portion of our world is composed, "lived not till the thousand years were fulfilled." But even to them we are assured that "the book of life," I trust it is that of *eternal life*, will at length be opened; though over many of them the evils of a second death will have power; the trial of a second mortality, attended, it appears, by a discipline of greater effect, if not increased severity, will be exercised; yet through the imperfect medium of this dim and distant perspective, we may discern the operating hand of divine mercy; *death himself shall be cast into the lake of fire*;—the calamities they shall endure shall in the end work their own destruction, "death shall be destroyed;" the king of terrors shall at length be no more; he shall finally and for ever be "swallowed up in victory."

From the above considerations it must, I think, appear, that faith in an event so transcendantly glorious as that of the resurrection of our Saviour, must be operative in promoting our salvation, or deliverance from the evils of sin and death, in proportion as it is

well grounded on evidence, as its nature and import are justly estimated, and it is duly impressed upon the mind by frequent meditation and reflection. The resurrection of Jesus furnishes the only solid basis of the hope of renewed life and immortality; not simply the reward of piety and virtue; for how can the imperfect obedience of man in this inferior world, *deserve to be remunerated with* the blessings of a spiritual and immortal state; a state in which, in the language of our Lord himself, its subjects become "as *angels and children of God*, being children of the resurrection?" No, this celestial gift is the result of his free, unpurchased favour; though, as we before observed, it is the *inseparable accompaniment of moral worth.* It is only by being impressed upon the mind with *a clearness* of conception, a force of conviction, and a *depth* and *constancy of impression*, similar to that produced by actual sense and experience, that these invisible but proved realities can produce that salutary influence upon the mind, which will effect its deliverance from sin and death. But in proportion as this glorious hope obtains its just ascendancy in the soul, becoming the paramount principle within it, the present world and its perishing objects will naturally sink into comparative insignificance. As life unalloyed by sin or suffering, subjected to no decay, to no impurities, either moral or physical, but pursuing its steady, perhaps accelerating course of advancing improvement and happiness, without interruption, and without end, is in itself of infinitely superior value to the impure, transient, and ever uncertain gratifications of this life, so, in proportion as its reality and certainty is brought home to the mind, and men live under its predominant influence, or, in the language of the apostle, live by faith and not by sight alone, all present beings and things will be held in that just subserviency to those of futurity which will promote a constant disposition, and an ardent endeavour to use them in the best manner, without abusing them by excess or perversion. We shall, like the apostles, and many of their primitive converts, when duly influenced by this persuasion, regard ourselves, not as permanent denizens, but as strangers and pil-

grims here, who are seeking for another and a better country, even an heavenly one. Those objects which, alas! so generally absorb the passions, and pervert the hearts of men, which produce "the lust of the flesh, the lust of the eye, and the pride of life," will be viewed as mere glittering transient baubles, altogether unworthy of obtaining so mighty an ascendant over minds destined to the pursuit of far more ennobling and more truly valuable objects, in a future world. Seeing the precept of Christ our blessed Lord, "Lay not up for yourselves treasures on earth," fully confirmed by his example, both in his obedience unto death, and in the blessing of immortality by which it was so speedily followed; and well assured that a similar event as certainly awaits all his true disciples, when he shall come with "salvation toward all those who love his appearing," we shall be induced to indeed "lay up our chief treasures in heaven." What is it that causes "the world and the things of the world" to usurp so mighty an ascendant over many minds, that those of God and futurity appear to sink under their potent and overwhelming sway? Why do sordid avarice, low ambition, and worldly-mindedness, and all irregular and exorbitant passions, grow and flourish even in the breasts of men to whom the name of *Christian* is applied, while all the meek and lowly, and moderate, and amiable, and generous, and truly religious emotions of the human breast, or those which alone characterise the *Christian* are left uncherished? Is it that men are by nature incapable of duly estimating the objects of this transient uncertain state, the evils of which accumulate with the growth of such vitiated desires for their enjoyment, and that they have no sufficient grasp of intellect or power of faith and conception to realize the blessings of virtue and immortality, or to weigh the miraculous evidences by which they are attested? Such a conclusion is contradicted by the actual influences which the glad tidings of immortality obtained over innumerable multitudes by whom they are embraced. Turning them from the darkness of idolatry, superstition, and vice, to the knowledge of the living and true God, and the hope of heaven, they enabled them

to withstand the fiery darts of persecution; to meet with much meekness and unshaken firmness, the private and public animosity, ridicule and contempt of the world from whence they emerged, the legal and illegal hostility by which their comfort, their possessions and lives were invaded; and still to persevere in distinguishing themselves as a peculiar people, zealous of good works! This being the success of the Christian faith at its introduction, when opposed by the most powerful obstacles from the prejudices, the vices and the worldly interests of men, from all that the concentration of worldly power, all that the glare of worldly greatness and pageantry, or that the arts of worldly wisdom and subtilty could confer upon long established opinions and practices; it must assuredly be in its power, now that persecution and worldly opposition have in a great degree subsided, to dispose its votaries to lead lives of sobriety, righteousness, and piety, in this present world, looking forward to that blessed hope, and the manifestation of the glory of the great God, and our Saviour Jesus Christ.

We are, in these modern times, living in a state of great comparative ease as it regards our Christian profession. There is scarcely any form of faith which may not be avowed in this country, without incurring positive persecution. Nay, generally speaking, the different sectaries are vying with each other in their professions and manifestations of *zeal* for the cause of Christianity. The power and pomp, and learning, and interest of the world, are now professedly on the side of the gospel. But *here* lies our danger. Under these circumstances, men are extremely liable to mistake the outward seeming, the mere nominal designation and favouring smile upon the name of Christianity for Christianity itself. In the mean time, the self-denial, the humility, the meekness of spirit, the brotherly love and charity, the superior love to God and man, and even the knowledge and faith, which conferred such celestial glory on some of the early Christians, are too apt to be regarded rather as characteristics of those primitive times than as essential qualifications in the character of a modern Christian. And it now seems to be too

generally imagined that, since the *world* is in some sense become Christian, Christians may become, to a considerable degree, at least, worldly; that attending the public services, as they are too undistinguishingly termed, of Christianity, and adhering to a peculiar set of tenets which are called orthodox, their everlasting salvation is secured, notwithstanding the errors in conduct to which all mortals are ever liable, and which a merciful God, looking to the merits and imagined atoning sacrifice of the Saviour, will overlook.

Under these circumstances, they might do well to look to the warning words of an apostle, "Know ye not that the unrighteous shall not inherit the kingdom of God?" "Be not deceived, neither fornicators, nor *coretous*, nor *extortioners*, shall inherit the kingdom of God." If we have fewer difficulties to encounter in the way of our salvation, surely the standard of moral excellence and piety should rather be elevated than depressed. It is still true that all excessive love of the world is enmity with God,—"The lust of the flesh, the lust of the eyes, and the pride of life," is still, as in the times of the apostles, "not of the Father, but of the world." Let us, my brethren, under these appearances of prosperity in the Christian church, in which, alas! there is too much of hollowness and delusion, look to our hearts and lives, that they be not in profession and appearance only, but in deed and in truth, conformed to the sacred saving doctrine of the gospel; while the eyes of the mind are chiefly intent on the acquisition, not of those things which are seen and temporal, but those unseen treasures of the heart, which indeed fit us for all moderate enjoyment here, and will be as a well of water within us, springing up unto everlasting life.

ENGLAND, OR PROPHETIC FRAGMENTS.

PART I.

[The following poem commences about the year 1817, and with the third part, written expressly for the Anti-Corn Law Bazaar at Manchester in 1842, was intended to have been offered for sale on behalf of its objects, but arrived too late.]

Away, fantastic lyre, whose idle note
While dreams of harmony around me float,
My lighter mood could charm! tho' dear thine art,
Thou canst not now beguile mine aching heart.
To gayer themes and happier times belong
The chords that wake the sportive child of song.
My country asks a deeper, graver strain—
My country asks,—nor must she ask in vain.
I see Britannia droop her laurelled head,
Where is her glory—where her spirit fled?
Queen of the nations—she whose sea-girt isle
Deem'd itself bless'd by Heaven's peculiar smile;
Who from her throne of living rock defied
The world in arms, when all was wreck beside;
Who proudly rear'd her conquest-wreathed brow,—
Where are her splendors—where her triumphs now?
Far from her shores are Hope and Pleasure flown;
Her sky, where once the star of Freedom shone,
While distant realms adored the sacred light,
Receding quick to everlasting night.
In vain her children supplicate to live—
They ask for bread,—and she has none to give.
Heart sick, oppress'd, for liberty they cry:
Restraint and slavery, are the harsh reply.*
Estranged for ever from their alter'd home,
To kinder lands and brighter skies they roam:
Their cruel parent fading from their view
Receives her wretched offspring's last adieu!
Oh my poor country! Could my words like flame
Re-kindle vigour in thy sinking frame;

* Alluding to the suspension of the Habeas Corpus &c. in 1817.

Or tears of agony thy doom arrest,
And charm the gnawing vulture from thy breast,
A daughter's sorrows should thy pangs allay,
And rob destruction of her destined prey.
When buoyant Hope her earliest carol sung,
And listening pleasure's rainbow promise flung
Its treacherous hues o'er childhood's sparkling tide,
Old England's glory was my bosom's pride;
While Mars' fierce planet ruled the raging year,
Her praises broke upon my infant ear;
Nursed mid the fame she but too dearly earn'd,
Midst shouts of war and vengeance first I learn'd
To think her spotless, and to hate her foes.
Nor reck'd the blood-stain'd pile from which these shouts arose.
But while each hill re-echoed England's rights,
Whilst every zephyr whisper'd her delights,
And to her sons its tale of freedom told,—
Onward the desolating tempest roll'd,
And bade them tremble, lest the spoiler's hand
Should blast the pleasures of their smiling land.
The arm of Him who man's ambition mocks,
Repell'd the threatening whirlwind from her rocks.
Its fury pass'd, but still on foreign ground
Her conquering hosts pursued the fatal sound.
Freed from the peril of invading foes
Again the cry of confidence arose;
Again each mountain rang, each valley smiled—
Save where the lonely widow clasp'd her child;
And, sickening at the note of triumph, wept
Far from the grave where its slain father slept;
And save where grief had bow'd the hoary head
Of him whose sons for England's fame had bled.
'Twas nought—the false-tongued syren of renown
Hath ever framed a spell her victim's cries to drown.
True as the vulture to the carnage-feast,
Or woke the trump of battle thro' the east—
Or roll'd its echoes o'er the western deep—
Burst its shrill summons from the ice-crowned steep,
Or tropic wild,—where'er the laurel hath gleam'd,
True to the call hath England's banner stream'd.

The germ of upstart tyranny to crush,
As Heaven-appointed, see her myriads rush;
Then, to the shores of their unfetter'd land,
Still proudly pointing their victorious hand,
O'er earth and sea war's blood-red flag unfurl,
And wounds, and death, in sport or madness hurl;
And 'mid the kindling nations fan the flame,
Which, turn'd on them, their idle wrath might blame,
But scarce, though self-baptized invincible, might tame.
And were ye Christians—yet could fondly hope
With God's all retributive laws to cope,
Restraining, while ye scorn'd restraint, to see
Yourselves remain uninjured, happy, free?
'Twas frenzy, but my soul hath shared it—I
At glory's name have felt my pulse beat high,
My veins with conquest's crimson'd bowl could flush,
While soft humanity forgot to blush.—
Yet in prosperity's frail hour have been
Some whose enlighten'd spirit hath foreseen
The awful future, and with warning knell,
Denounced a curse upon the fatal spell,
Which, with its iron influence, seem'd to bind
Their country's virtues, and her reason blind.
And some are gone—gone to the silent tomb;
And but it shrouds them in its friendly gloom
From that which all they valued hath o'erspread,
Perhaps, too soon,—Hail to the honour'd dead!
Ye patriot few! whose ever-burning words
By Freedom lit, might her own soul of fire
Beneath a breast of adamant inspire;
'Mid clank of chains and strife of clashing swords,
Strong in the right, could listening senates wield;
Or stem Corruption with your spotless shield!—
Ye too, who raise your living voice on high,
In timely warning of the ruin nigh,—
Oh! not be yours the vain unheeded dream
Boded of old by sad Scamander's stream!*

* "E'en now the coming fates
Cassandra's cry portends—no Trojans heed—
On ears incredulous the warning falls."
ÆNEID.

High Heaven forbid your country should confess
Too late for her your counsels might possess
Wisdom to save, and eloquence to bless!
The angry surge, how high soe'er it ride,
Spent, by its own commotion must subside;
And, like the infant, on its mother's breast,
Its strength exhausted, sigh itself to rest.
E'en thus the nations, weary of their strife,
Their waste of treasure, comfort, virtue, life,—
The glutted sword in transient slumber sheathe:
From *lawful* spoil, from guiltless murder breathe,
On every hand the notes of discord cease,—
Yet vibrate not to joy—can *this* be peace?
This be the golden age that Fancy drew,
When shedding influence kind as summer dew;
While truth, my airy dreams of Glory broke,
From her own heaven the seraph Mercy spoke;
And from the harmony of Nature's plan,
Proclaim'd that warfare was not good for man?
When new-born hopes their high fruition claim'd,
Was this the joy, the Paradise they framed?
Go bid the raven wear the turtle's plume,
The brow of darkness day's bright tint assume,
Polluted innocence be void of stain,
Her robe of native purity retain:
Then dream that years of war have left no sting,
Expect from seeds of wrath the fruits of Peace to spring.

* * * * * * * *

MIRIAM.

REMARKS ON MATTHEW, V. 38–48.

Our Lord, by the declarations contained in these verses, calls the attention of his audience to the distinction between the authority which had been exercised in the enactment of the Jewish law, addressed to the distant ancestors of those whom he was addressing, and that authority which he was now exercising in the introduction and establishment of his heavenly kingdom among all those who would cordially embrace its prin-

ciples. Both dispensations, indeed, proceeded from God, and were directed to the same great ends; but this new dispensation had for its object the carrying forward of the same great design, in the advancement of the mind and the amelioration of character, to a far greater extent than it had been carried under the ancient law. It would, therefore, supersede and change the former enactments in all cases which were requisite to this purpose, of which the precepts here mentioned last in order, with the above introduction, are perhaps the most remarkable, as adapted to produce the greatest change in human society, and perhaps the most novel and difficult to be carried into execution.

That our Lord contemplated nothing less than the formation of a new society, a peculiar people, in a moral and religious point of view, as much distinguished from the great body of the Jewish and heathen world, as the Israelites were from the surrounding nations, must be evident from the course which he himself and his apostles uniformly pursued in their selection, and from the wide distinction which subsisted between them and the two former bodies, in the first and purest ages of the church. His disciples were to be distinguished by their faith in him and his promises as the Messiah: actuated by this as the ruling principle, they were to yield obedience to his injunctions, as laws of paramount obligation in the regulation of their conduct. Such, indeed, was his own conduct; such the mild, beneficent, meek, unresisting course of his proceeding, doing good continually, without experiencing similar returns; but, on the contrary, raising against him a host of powerful and inveterate enemies, whom he still took no steps but those of benevolence, to oppose, and gathering after him only a small band, in every respect unqualified to make any hostile opposition to their adversaries, that it was evident they could continue to be his disciples only by such a course of unresisting meekness and benevolence as that of which he had presented them with an example. It needs only to attend to the course which Jesus and his disciples actually pursued towards their adversaries, who, in the first instance, were the whole of the surrounding world, to understand the general

scope and purport of the injunctions from verses 38–48. The first of them, verses 38–44, are, indeed, rather remarkable for the figurative terms in which they are couched, with the view, probably, of conveying to minds to whom such conduct might, previously to its being illustrated by his example and their experience, appear impracticable, an impressive idea of the extent to which this unresisting meekness, gentleness, and forbearance, must be carried, and of the inconveniences which must be encountered in maintaining it. Our Lord opposed no arm of flesh, nor used any species of corporeal resistance, either by natural or miraculous means, against those who opposed him by the most injurious and opprobrious language, and were continually aiming at his destruction, which they at last effected, under circumstances of the greatest ignominy and suffering. And though his authority was such that he could easily have resisted and avenged these evils, had such a course been consistent with his mission and character, yet he manifested no disposition to make any such returns, but, on the contrary, continued to give the most unequivocal proofs of his compassionate feelings, and his benevolent designs toward them, before, and, more especially, after, his crucifixion. In the first commission he gave to his disciples, he suffered them not to take so much as a sword or a staff for their defence, although robberies and murders were frequently committed in Palestine, and notwithstanding the doctrine they preached would as inevitably procure them many enemies, as it had already procured against their Master. They were simply armed with the power of performing deeds of benevolence; and on the operation of those miraculous powers in convincing the minds and softening the hearts of the people, they depended for their support, in the discharge of their commission, and for their protection against the arm of violence. Inveterate adversaries they would have to encounter, and were apprised that they would suffer stripes, imprisonment, and death in some cases; yet still they were to conduct themselves with the utmost meekness, in their patience possessing their souls, and living as sheep in the midst of wolves, exercising the wisdom of serpents, in conjunction with the harm-

lessness of doves. In short, it does not seem possible to conceive how meekness in suffering, or benevolence in acting towards adversaries, could be carried to a greater extent, either by example or precept, than it was by our Saviour in his own conduct, and in his commands and directions to his disciples.

The same system of returning good for evil; the same effort to overcome evil with good, was carried to a yet greater extent after the resurrection of Christ, when his personal power and glory were unspeakably greater than during his mortal state and ministry on earth. A miraculous power, which, for its universality and its efficacy on the mind and will of each disciple, had never been equalled, was imparted; but it was wholly directed to the work of enlightening the minds and ameliorating the hearts of his enemies and his murderers. The disciples now found themselves prompted and entirely disposed to proceed in the same career of beneficence and sufferance as that which had been adopted by their master. Their exertions in his cause called forth the same hostility, to a similar extent as that which he had experienced; but it did not seem to awaken in their bosoms any similar spirit of hostility. They were now united as brethren in the most liberal distribution of common necessaries and benefits among each other, and in using every effort to convince and win the hearts of their prejudiced and malignant adversaries. When under their threatenings, in return for a great saving miracle in the name of Jesus, they entreat for a continuance of the same power of conferring benefits, as that which had given rise to this manifestation of rancorous hatred—thus showing their resolution to persevere in a course the very opposite of that by which they were opposed; and when, in consequence of their perseverance, the threats were beginning to be put in execution, no root of bitterness appeared, and they left the Jewish council rejoicing that they were counted worthy to suffer shame in his name. Can any facts more decidedly manifest the determinate meaning of these precepts of Jesus, or that they were not mere moral lessons which every man was at liberty to interpret according to his judgment and feelings, as to their particular applica-

tion ; that, for instance, men should not be forward to resent, but ready to overlook, slight injuries, and to exercise some meekness and forbearance towards the injurers ;* but that they were laws of the most binding nature upon those who embraced the Christian faith, forming a distinguishing peculiarity of their character ; laws on which they acted with the utmost steadiness and perseverance, and which proved of the greatest efficacy both in elevating their own minds and affections, and in subduing the hostile passions of their adversaries, and bringing over converts to their cause. Can it be imagined that it was the want of *power*, rather than of *will*, that determined them to pursue this course of unresisting meekness, conjoined with beneficence, when it is apparent that the same degrees of miraculous power, exerted to punish and revenge, would, by its own operation, and by calling forth hosts of willing votaries, have proved amply sufficient to crush all opposition ?

But while it is evident that these injunctions are to be regarded as having all the weight and authority of laws enacted by him whom God hath introduced to a perfect acquaintance with his own councils, and hath advanced to the summit of all human dominion, it is also to be considered that they carry with them a strong appeal to the improved understandings and moral feelings of those to whom they are addressed. " Ye have heard that it was said, thou shalt love thy neighbour, and hate thine enemy, but I say unto you, *love your enemies ; bless them that curse you ; do good to them that hate you ; pray for them that despitefully use you, and persecute you. That ye may be children of your Father who is in heaven ; for he maketh his sun to shine upon both evil and good, and sendeth rain both on just and unjust.*" Who does not see and feel the strong appeals to the best dictates of an enlightened understanding, and the purest and warmest emotions of a benign heart in this language ? It might, perhaps, have appeared rather as a natural effusion flowing from a mind full of light and benignity, than as the dictate of a lawgiver, laying down a regular principle and

* See Kenrick's Exposition, &c. vol. i. p. 63.

course of conduct; but that it is uniformly followed up throughout the life and conversation of him from whom it proceeded. Besides, the several parts of the injunction are as definite as they are ardent. "*Ye have heard that it was said*, 'It has come down to you as by a distant sound, but faintly reaching your ears through a long series of ages, *Thou shalt love thy neighbour, and hate thine enemy;* not, indeed, in these precise words, but according to the plain spirit and tenor of the ancient law, which clearly drew this broad line of distinction between your own people, and the idolatrous nations by which they were surrounded, especially in all warlike encounters, and in more limited and even personal quarrels and rencontres.' "*But I say unto you, love your enemies.*" Now, however, you have immediately before you, in my person, an authority derived from the same source as those ancient institutions, by which I am commissioned to lay before you in that more mild and familiar manner which was predicted by Moses on the delivery of those institutions, such an improved moral code as will, I trust, recommend itself to that advanced state of your understanding and affections which is the proper result of that long course of education which has been proceeding in your nation, and the world around you, up to the present day. Instead, therefore, of meeting the hostility of your enemies with the same animosity as that with which they are actuated toward you, you are now required to be actuated by an opposite spirit towards them; all men as such are proper objects of your love; and the exercise of it even towards those who are hostile towards you, is the finest spirit of moral heroism by which the human heart can be influenced, and, as such, will be productive of the greatest happiness in yourselves, and have a strong tendency to allay or transform into a congenial feeling the enmity of your adversaries, an effect infinitely superior to that of fanning the flame of animosity in both your bosoms. *Bless them that curse you.* Your less civilized and enlightened ancestors were, indeed, suffered so far to follow the gross and narrow bent of their feelings, as to utter imprecations against those who violated the divine laws, and uttered imprecations against its

observers; but in the present more opened and cultivated state of your minds, a much nobler part is required from you, even that of meeting their imprecations with blessings, or the expression of pious desires that their animosity being transformed into its opposite, both they and yourselves may be made happy under the providence and government of the same all-beneficent Creator. *Do good to them that hate you.* Instead of seeking to injure or destroy your enemies, adopt an opposite course by conferring benefits upon them, as you have the means and opportunities; not, indeed, in an indiscriminate manner, but in ways which you have good reason to believe will operate both to subdue their hostility, and to advance their real well-being in a physical and moral point of view. Of the exercise of this disposition you are already witnessing many examples in my conduct toward individuals among you, in the numerous healing miracles wrought by me upon all applicants, many of which, neither before or since have shewn any similar marks of good-will or kindness towards me; but whatever be their conduct or feelings toward me, I shall proceed in the same uniform career of endeavouring to confer benefits, in the confident expectation of the good that must ultimately result from it; and I shall never have recourse to the arm of violence, as the means of subjugating or destroying my enemies; but, meekly submitting to the undeserved consequences of their hostility, shall persevere in the same course, whether by myself or my disciples, committing the whole to the superintendence of that God who judgeth righteously.

Pray for them that despitefully use you and persecute you. This clause is so express and definite as to be unsusceptible of any other than its literal sense. In the Old Testament, and particularly in the psalms and prayers ascribed to King David, we find prayers against enemies; and such prayers were plainly enough in accordance with the warlike character and conduct of that king, and the people over whom he reigned. But the conquests of his greater descendant were to be effected in an opposite mode; and in consonance with it, his prayers and those of his disciples, were to be of

an opposite description, and proceeding from an opposite spirit and feeling toward them. We shall see that in the prayers which he prescribed for the use of his disciples, he included a petition of forgiveness from God, on condition of their forgiving those who might have injured them. And, in the only prayer of considerable length which is on record, of Jesus himself, we find him proceeding from his disciples to the world at large, and looking to the former as the medium by whom the faith in him, as the true Messiah, should be extended to mankind in general, no doubt by that peaceful and beneficent course of saving miracles in his name, and of proclaiming the glad tidings of his reign, and then of freely receiving the faithful into their community, which they in the primitive times so constantly pursued. To this effect we find them praying, Acts iv. 29, 30 : " And now, Lord, behold their (the national rulers) threatenings against us ; and grant unto thy servants, that, with all boldness they may speak thy word, by stretching forth thine hand to heal : and that signs and wonders may be done through the name of thy holy child Jesus." How completely do these words, delivered with one accord from the united voice of the assembled body of the disciples, breathe that meekness and benignity of spirit in the midst of threatenings, which had been enjoined upon them by their master. Surrounded by his cruel murderers, and under their threatenings, occasioned by a great saving miracle performed by them in the name of Jesus, and which had been proved therefore rather to excite than repress hostilities against them, they persist in petitioning that they may be inspired with sufficient freedom and boldness of speech, to proceed in the work of proclaiming the glad tidings of general salvation, and that this proclamation may be attested by those saving miracles, or deliverances from the evils of mortality, which were best calculated to give assurance of the universal deliverance. Such was the authority with which Christ had issued the injunction to pray for their enemies, and such the spirit and power with which it was carried into effect. Did this indicate any inferiority of spirit and power to that which would have been ne-

cessary to effect the personal protection of the disciples; or to have caused the destruction or subjugation of their enemies? Let the words of Christ himself answer this question. *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?* Matt. xxiv. 53. *But the Son of Man was not sent to destroy men's lives, but to save them*, Luke ix. 56. These declarations were uttered before the disciples had learnt the spirit of their master, and when they were disposed to call down fire upon their enemies, or to resist them by the sword; and such was the language of reproof by which he brought them to a nearer conformity with his own spirit. How different is the spirit of Jesus, and that of warfare! and what different characters must it have produced in his disciples, had they proceeded in the latter, and not in the former course? If we would be truly his disciples, we must resemble him in meekness and beneficence. We must not suffer ourselves to be overcome of evil; but must use our best efforts to overcome evil with good; leaving the issue to the disposal of the Almighty. The great mass of the Jewish people determined to act upon the principle of resistance; they resolved to cast off the yoke of the idolatrous Romans. The result was, that they became at once the most malignant and furious, and the most miserable and oppressed of human beings. Their own misery and destruction has been the general consequence of the course they pursued; they have, from the Christian era to the present day, been outcasts from the inheritance, for the possession of which they so strenuously contended; and have been among the most degraded, despised, and miserable of mankind. The true Christians, on the contrary, have been silently diffusing the leaven of their principles in the world. The Christian *name* has come into universal repute among all the most civilised nations. Its meekness and benignity have been so far approved, that even the most haughty and tyrannical of men have cunningly assumed its profession, and the greatest authorities, spiritual and temporal have sought shelter under the name of Christian. What but the great excellence of this religion

and of the spirit which it breathes, has caused it to be so generally assumed, when all force and violence are foreign from it, and it has no means of operating upon the minds of men, but those of truth, gentleness and benignity?

That ye may be children of your Father in the heavens, &c. Here is an appeal to that divine goodness which we cannot but perceive is every where conspicuous in the natural world. The great outlines, as it were, of the divine dealings toward men have every where, and toward all persons, the same character of beneficence. The beams of the sun, and the fructifying influences of rain, are alike dispensed to mankind at large; which is a decisive proof of the constant benevolence of the divine design toward them all; and if in the course of their respective lives, good upon the whole accumulates with gratitude and obedience, and evil with their contraries, it is in general seen to arise rather as the proper and unavoidable results of their conduct, than as any consequence of a divine interposition in the respective cases.

It is clear that we approach toward a resemblance of the divine character, as manifested in creation, only as we exercise a very extensive and impartial goodness; and in this respect the miracles of our Saviour and his apostles are in perfect accordance with the general operations of God in the natural world. These miracles indeed were equally the work of God with those of creation; but being wrought at the prayer or desire of these benevolent men, they manifested the relation of father and children between Him and them, in a moral point of view. The universality with which those healing or saving miracles were dispensed, presented the most unequivocal proofs that both the Supreme Being, and these his chosen messengers, were actuated by the purest benignity toward a race of human beings whose principles of conduct and moral character were in general most inimical to their views and proceedings. Most evident, then, it is, that God is not a vindictive, but a most beneficent being; and that beneficence remains unchanged by the ingratitude and

disobedience of men. By Jesus he requires that we should resemble him in the exercise of the like benign disposition toward men of those characters; and not meet their enmity and hostility by any similar spirit and conduct. It is true, that in cases where milder means prove ineffectual in the reformation of sinners, those of severity are had recourse to; and occasionally human agency is more or less directly or indirectly employed. But as there is good reason to conclude that the same principle of benevolence which so manifestly appears in the ordinary course of God's proceedings by creation and providence, and yet more conspicuously and gloriously in the Christian dispensation, (which to a generation who were "dead in trespasses and sins," opened the light of immortality for all men), uniformly actuates the divine mind, we may rest in confidence, that while he will employ his proper agents for the execution of his righteous judgments, his *children* in benevolence will be supported in that uniformly benign course which he has marked out for them to pursue. Clear it is, that the wrath of man seldom worketh the righteousness of God; irritated and inflamed passions are ill adapted either to inflict the just measure of punishment on transgressors, especially when the former are the party injured; or to promote the moral improvement of those under their influence. And therefore it is a glorious privilege to be exempted from so difficult an undertaking: and instead of cherishing such passions, to make injuries the occasions for the exercise of dispositions of a quite opposite description. But in those cases, sufficiently numerous, in which men cannot be brought to embrace the Christian law of meekness and benevolence toward enemies, the opposite passions will, under the divine governance, be turned to their proper account, in the execution of judgments by nations or communities and individuals upon each other. Thus will the wrath of man be made to praise God, and the remainder of the wrath he will restrain. (P. lxxvi. 10.)

PRIESTLEY AND THEOLOGICAL CONTROVERSY.

THE historian who, writing with the aim and spirit of a philosopher, not merely faithfully records the rise and fall of empires, the merits and demerits of the leading men of each successive age, the names and lives of the inventors of useful arts, and the reformers of public and private life, but draws lessons for the guidance of future generations from the wisdom and virtue, and errors and vices of the past, stands high in the list of the world's benefactors. The poet who carries us from earth to heaven in his beautiful imaginings, who paints in colours bright and vivid the grandeur of the midnight heavens, the cloud-capt mountain, and the deep-rolling ocean, the loveliness of the flower, and the gorgeousness of the noon-day sun; who bodies forth virtue in such an alluring form, that, to look on it, is to be insensibly drawn to the performance of all that is good and noble, and clothes vice in such a garb of hideousness, as to raise in us a sense of loathing and disgust,—follows a high vocation. The man of science, who devotes his life to the study of the outward world, its origin and composition, and makes discoveries which increase the comforts, and elevate the minds of his race, is worthy of our admiration. High also stands in our estimation the student of the human mind, the analyzer of its powers and functions, the prober and dissector of its motives of thought and action, and the teacher of its glorious capabilities. But on an eminence towering over all stands he who thinks religion the highest subject of human thought, and who, born in an age when God's highest gift to man is presented for his acceptance, in such a form as to cause the wit to sneer, the intellectual to reject, and the moral to recoil from; which binds in mental slavery the uneducated, the prejudiced, and the unreflecting; which makes the vulgar and hard-hearted presumptuous to their Maker, and persecuting towards their race; which drives the timid to the abodes of lunacy, and the boldly desperate to the haunts of vice; and which is made use of by the few for the political degradation and mental thraldom of the many,—comes

forth fearlessly proclaiming, in no measured tones, that the message of the Creator has been falsified ; that fictions have been palmed for truths ; that God is no despot, but a Father ; that his nature is not a riddle, though sublime ; that man is formed for virtue, and all ultimately destined for heaven. Priestley was the successful prosecutor of scientific discovery, the deep student of the human mind, the reformer of religion in the eighteenth century.

We do not intend, at this late date, to sketch his life, to eulogize his wonderful discoveries in physical science, or inquire into the truth of his metaphysical speculations. Priestley and theological controversy is our subject.

What we admire most in Priestley was his thorough openness and sincerity, his unconquerable benevolence, his untiring and disinterested pursuit of truth, and his fearlessness in speaking out that truth. With a giant intellect, he united the simplicity of a child. There were wonderfully combined in him the elements of goodness, tenderness, endurance, and forgiveness. Calm in aspect, mild of speech, yet resolute of purpose, was this reformer of his age and country. He appeared at a time when the many were trodden down by the iron hoof of despotism, when ignorance was rife, and bigotry and superstition were wide spread, fierce, and seemingly unassailable. He spoke, in the honesty of his heart, what his conscience dictated. The priest became alarmed for his monopoly of men's consciences and purses; the governing few thought him, as Paul had been deemed before, a turbulent fellow, a dangerous meddler with the established superstitions. Martyrdom was the consequence. His house was beset by a rabble mob, instigated by an intolerant priesthood ; his property was destroyed ; he narrowly escaped with his life ; he was obliged to renounce the companionship of friends he loved, to leave a land he burned to reform. He became an exile in a land of strangers. All this he forgave. He felt deeply for the fearful depravity of the minds of his persecutors ; he prayed for their enlightenment and reformation. There was something truly sublime in all this. We have not read of a nearer

approximation to the character of the Saviour. Be it remembered, also, that, in the midst of calamity, he preserved a constant serenity of mind and cheerfulness of disposition. The cause of all this was his fervent trust in God, his firm conviction that every event, however dark and obscure in appearance, is in reality a wise ordination of Providence; that a wise Father is at the helm of the affairs of the universe; that not a sparrow can fall to the ground without his so willing it; and that all will consequently turn out to have been conducted in perfect harmony, on the principles of unerring wisdom, and for the ultimate good of the family of man. We wish that full justice were done to Priestley. No man has suffered so much, or done more good, for his race. No man has had a greater influence over his age than he. No man, by words and acts, has so revolutionized the opinions of the thoughtful in science, politics, and religion. His devotion to the cause of pure religion, was as entire, enthusiastic, and determined, in the new world, as it had been in the old. The prosecution of the natural sciences, of which he was so fond, and in which he was so eminently successful, was kept in strict subserviency to this ruling passion. His reason was manly and piercing. It discovered for him, that religion, which embraced God, eternity, and human destiny, was the highest subject of human thought. He found it denied and corrupted, he lived to defend its truth, and labour for its purification. Belief in time out of connection with eternity, or time in connection with an eternity of woe, appeared to his clear intellect and benevolent heart as the greatest of evils. Merely temporal evils were insignificant, compared with this.

We shall now quote from some letters, written from him across the Atlantic to some friends in England, in confirmation of what we have said. Our first extract is from a letter to the Reverend Samuel Palmer, in reference to a professorship of chemistry, which had been offered him in Philadelphia.—"My friends in England wonder that I did not accept the offer of the professorship of chemistry there (Philadelphia), but they cannot see all the circumstances. I was at one time inclined to it, *but it was solely with a view to the forming of an*

Unitarian congregation there."—Priestley's Works, Vol. i. Part 2, *of Life*, p. 287.

In a letter to Mr Belsham, p. 316 of same volume, in reply to a communication informing him of the conduct of some individuals, he writes from Northumberland, U. S.: "I am exceedingly concerned at the lukewarmness and desertion of the persons you mention. What would I not give to have the opportunity that any of them has given up, to appear as a public preacher of Christianity! That is the only considerable thing wanting to the satisfaction I enjoy here; and I feel the restraint I am under very painfully. I hope, however, it will in some measure be removed; and I consider that if I have done any good, it has not been so much by preaching as by *writing*, and that my capacity for public speaking must necessarily decline. I must therefore be content to bear my testimony some other way, though I have engaged a pulpit for the sake of delivering a course of sermons at Philadelphia the next winter. I have no expectation of a chapel here till we build for the College, and then I shall make use of the common hall. At present we have a service every Sunday morning, but, being in a private house, very few attend, and I only read printed sermons."

In a letter to Mr Lindsey, same volume, p. 306, in reference to the chemical professorship formerly alluded to, he thus writes: "I am satisfied that I can never appear at Philadelphia as a Unitarian preacher, if I have any thing else to attend to; and to this object I am determined to devote my time, and all my resources, whenever I get into a settled way of living." Twenty years after Priestley had rested from his labours, this exemplary *devotion* was thus estimated in America: "It seems to us, that if there is one man to whom, more than to any other, Unitarians can look with confidence, and point with pride, as the honest, zealous, pious, unwearied, distinguished champion of their principles, Dr Priestley is that man." See Unitarian Miscellany, Baltimore (1824), vi. 208. We need not add any thing to this justly merited tribute of our transatlantic neighbour.

Priestley has been censured by some parties for

having engaged in controversy. But can such parties be Christian Unitarians? We think not. At all events they scorn the example and teaching of their Master in censuring or opposing efforts being made for the propagation of their faith. What, in this world of ours, so sunk in misery, so cursed with ignorance, caused by a universal prevalence of the false, what, we ask, is there so urgently wanted, so imperiously demanded, as a promulgation of the true? Not more necessary is the sun to the existence of animal and vegetable life, than truth is to the healthy growth, the free expansion of the spiritual faculties of man. Comparatively obscured it has been hitherto. But till it shines in its noon-day splendour, we must behold the melancholy sight of social amelioration lagging behind, doubtful if it be moving at all; the multitude spiritually dead, either fast-bound in the chains of an intolerant fanaticism, or living in the prison-house of despair, without God and without hope. In the temple of public worship, the market-place, wherever a multitude assembled, Jesus taught the Unity and benevolence of God. The hypocrite, the repeater of long prayers at corners of the streets, and the oppressors of the widow and the fatherless, met with his bitter denunciation, and withering sarcasm. In doing all this he stood at first alone. Gradually congenial spirits gathered around him. What were his instructions to his followers? Did he inculcate a cowardly silence, a base cringing to the maddened priest, or lordly Pharisee, or a tame acquiescence in the scepticism of the Sadducee? On the contrary, did he not teach that the Gospel should be universally proclaimed? Go and preach the Gospel to every creature, were his sacred instructions. He wished that all men should come unto a knowledge of the truth. He came to bear witness to the truth. The intolerant and bigotted of his age thought it unsafe for him to live. They threw their meshes around him. They effected his death. On the Cross of Calvary fell the greatest martyr to the highest form of truth. Nobly did his disciples follow his example. A cruel death was their common fate. Truth gained thereby. Thousands were added unto the church every day. Without contro-

versy Christianity would have expired in childhood. Had Luther, although firmly convinced of the errors of the Church of Rome, been silent, through a fear of offending the prejudices of his time, would the Reformation, such as it was, have been achieved? Would there have been Calvinists, had not Calvin wrote and spoke in defence of the views going under his name? Would Unitarianism be existent as it is in England, had not Priestley come forth as its expounder and promulgator? Common sense answers no, to all these questions. And yet we have those who rail at Priestley, for having engaged in a controversy, which has been the original cause of their own liberation from the chains of superstition. We cannot possibly imagine a reason for the Christian Unitarian wishing to make a monopoly of God's highest truth. Every kind of monopoly is opposed to the spirit and practice of Christianity. Why then dare to monopolise Christianity itself? The spirit of tamely cringing to prevalent falsehood, of letting things remain as they are, is new to the Unitarian body. Amongst a few only is the infection spread. And it is matter of notoriety that these few are more or less tainted with "the latest form of infidelity," so admirably alluded to in Dr Montgomery's eloquent sermon, lately delivered before the British and Foreign Unitarian Association. Christianity was very well in the time of Priestley and Belsham, the Bible must no longer be our rule of faith, something else is wanted now, they are very fond of uttering. But will they give us their substitute. Not they; they confess their inability to do so. They delight in driving the miraculous element from Christianity; Christ's resurrection is to them a fiction of the imagination. The certainty of immortality they therefore deny. And, strange to say, they see an advantage in this. Their leader in this country, Harwood, in his pamphlet entitled, the Question of Miracles, says, he prefers a vague longing hope to a certainty on the subject. It is, therefore, easily accounting for those who thus think, looking coldly on efforts being made for the diffusion of revealed religion in its purest form. They would act inconsistently not to oppose such efforts. They would

act more consistently, however, were they to disown connection with the Unitarian cause. Holding the views they do, they are traitors in the camp. The follower of Owen, we can understand; the disciple of Voltaire is a manly opponent; but who can understand, or how are we to view this new race of sceptics, who betray Christianity with a kiss?

There is a class of objectors to Priestley, who say, that instead of, like Channing, dwelling on the true, he merely delighted in demolishing the false,—that Channing treats Christianity morally, and Priestley metaphysically. Let us examine this objection for a moment. We think, then, that before you can gain the assent of a Calvinist to Unitarianism, you must prove to him the falsity of his system. And as the Bible is the fountain from which both parties say their systems flow, the one in trying to prove the purity of his faith, and the corruption of that of his opponents, must necessarily look narrowly to the just interpretation of texts, and the general scope and tendency of the whole. Priestley had all this labour to perform. Channing was placed in a different position. He not only had the benefit of the labours of Priestley, but of all the critics and commentators who have followed him. Channing was under no necessity like Priestley of engaging in a textual controversy. A few of each sect, whose peculiar talents qualify them, are enough for this purpose. The Unitarian sect, since Priestley's time, has had no lack of such men. We rejoice that Channing was not under the same necessity as Priestley. We rejoice that others fought for him the war of words, and built for him a foundation on which his genius erected those exquisite discourses, those unrivalled reviews, which are the wonder and delight of Christendom. Give a Calvinist for his first lessons in Unitarianism Channing's works to read. If he be possessed of moral feeling, and literary taste, he will at first be taken captive. But he will not feel *wholly* convinced of the truth of Unitarianism. He will be mightily prepossessed in its favour. He will wish for his own sake, and that of the world, that it were true. This feeling will lead him to read works on the interpretation of passages of Scripture,

bearing on the subject in dispute, such as Priestley's or Belsham's. Well for him, then, if he be convinced. He is intellectually as well as morally saved. His faith is founded on a rock.

It was certainly from no love of controversy in itself, that Priestly engaged in it. Hear what he says himself on this subject. "Though I think it my duty to give my hearers the clearest views that I have been able to get for myself of the doctrines of Christianity, especially such of them as have suffered the most by those corruptions and abuses to which it has pleased divine Providence that the religion of His Son should have been subject, they will bear witness for me that I always represent every thing of a speculative nature *as subservient to practice*, and, indeed, of little or no use in any other view.

"But in order to make Christianity of use to the sensible part of mankind, as well as to recommend it to unbelievers, Mahometans, and Jews, it must be exhibited in such a light as to be at least *credible;* and also the more *rational* and *amiable* it can be represented, consistently with truth, the more probable it is that it will be cordially embraced, and its moral precepts complied with. Speculative and practical considerations ought, therefore, to go hand in hand, since they have intimate connections with each other, and cannot be separated without injury to both, especially the latter.

"The great design of the following discourses, though some of them relate to matters of speculation, is to inculcate practical principles. If any other speculative principles will inculcate them more effectually, I shall readily give them the preference to my own. But I am not more satisfied that the doctrines for which I have contended in my controversial writings, are most consonant to *truth*, and the genuine *sense of Scripture*, than I am that they have superior power to ennoble the minds, to mend the hearts, and reform the lives of men, which we must all acknowledge to be the great object and end of religion, and especially of the mission of Christ, who was sent to bless men, in turning them from their iniquities, and to purify to himself a pecu-

liar people zealous of good works."—*Priestley's Works*, vol. xv. p. 3.

We thus see that Priestley engaged in controversy from the highest motives. Truth and his brother men were dearer to him than life. He wished the one triumphant, and the other redeemed. Is religion not treated morally, as well as metaphysically here? And look at Priestley's life in comparison with the Saviour's, and observe how studiously close was his imitation of the character of his Lord and Master. This was the best proof of his treating Christianity morally. We find speculation, teaching, and practice, beautifully blended together.

Some well meaning individuals think it would be preferable to obtain a union amongst Christians of all creeds, than attempt to gain the world to a knowledge of the truth. We sympathise with these lovers of peace, but are far from looking on their plan as feasible. The Calvinist worships a different God from the Unitarian; the one worships a material deity, cruel in his attributes; the other worship the Father in spirit and in truth. The Calvinist believes, as firmly as he believes his own existence, that this difference ensures the eternal damnation of the Unitarian. Such is Wardlaw of Glasgow's view. Such is Alexander of Edinburgh's view, the leaders of the Independent sect in Scotland, a sect be it observed, which calls itself more liberal than its brother infallibles. This belief is universal among Calvinists. We think them consistent. Such principles flow directly from their creed. They can in no degree approximate towards us. Their system is like a machine, every part of which is necessary to the whole. We can only unite them to us, by changing their opinions. Let us remove their idol, the Trinity, and their worship of a vengeful Deity will give place to the worship of the Infinite Father. Priestley believed the Trinitarian worshipped an idol, and he said so. Hence his zeal in rooting out that creed. He believed in the damnation of no man for erroneous belief. But he loved truth, and hated error. There is too much *spurious* liberality abroad at the present day. There is a great inclination shewn to

view things more favourably than truth can allow or sanction. There is certainly nothing more desirable than a spirit of union, a spirit of charity. Whenever such a spirit can be promoted, let us hail the opportunity, but let us not attempt to remove mountains, or reach unto the stars; let us not indulge the false expectation of beholding a Calvinist imbued with the spirit of love and charity in matters of religion.

J. A. M.

MONTHLY RECORD.

November 1. 1843.

As worth in obscurity, however lowly, is never overlooked by the Universal Creator and Father of the faithful, neither must it be by his humble worshippers. Stephen Colvin died at Maidstone on the 20th Sept., aged 35 years. He was a Unitarian Christian as the result of a diligent inquiry after sacred truth. Having perused Mr Allchin's "Unitarianism Vindicated" with much attention, and being precluded by poverty from its purchase, he felt so deep an interest in its contents, that he copied it off in writing; and, from that time forward, was an attendant at the Unitarian Chapel services, and a teacher in its Sunday School. Under circumstances extremely straitened, the elder brother of a family of seven children, he applied his best endeavours in the humble occupation in which he had been trained, to provide for the younger branches, in consequence of the death of their father when they were at very early ages. He strove hard to maintain an honest independence, while he neglected not his leisure moments for storing his mind with useful knowledge. He ever followed the results of his convictions. Convinced of the obligation of adult baptism, he became a member of the Unitarian Baptist Church at Headcorn. He desired thoroughly to understand the true purport and spirit of the Gospel, and arrived at the conviction that it is a light of life-everlasting, intelligible, and full of consolation to all who will search into its treasures. He believed that the time is near approaching in which Christ will return from heaven, and, as he felt that it had been his constant aim to do that which is right and good, he died tranquil and resigned, indulging in the

humble desire, that, having been subjected to the chilling blight of poverty and of bodily affliction in this life, he might be ranked among those who will be admitted to the Saviour's presence at his coming.

Dr Montgomery's *Speech at the Remonstrant Synod of Ulster, continued from p.* 480 :—

There is not a single statement contained in it except the quotations taken from us, which is not either a direct misstatement, or a perversion of truth. I wish this assertion to be taken down deliberately. The falsehood—the malignity—the vituperation—the low ribaldry—I might say the blackguardism of that letter,—surpassed anything of the sort which had ever been seen before, and created an impression strongly in favour of our cause. We have no occasion to do battle for ourselves, when an enemy does so. Some of my friends think, that a reply to that document should have been published before now, and, indeed, such reply was in part prepared; but on further consideration, I thought it just as well to leave the thing alone. I knew that all they wished for was to provoke a quarrel, and that our reply would only have furnished them with a plea for attacking us. As in the fable of the wolf and the lamb, the former picked a quarrel with the latter for making muddy the stream *below* where he was drinking, so our opponents would have certainly made some pretext for assailing us, had we published a reply to their statement. We offered a reply in the proper quarter; and I do believe, that their document has done no injury whatever to any one, except the authors and abettors of the work. The time may come when, before a proper tribunal, I may have occasion to speak of it, and to contrast its allegations with facts and documents.

At the Conference, on the 2d of May, in testimony of our desire for an amicable settlement, we made the following, amongst other propositions, in relation to the *six* divided Congregations on which the General Synod made claims :—

"Let arbitrators be appointed by the two Synods; or, in case of their not agreeing, by her Majesty's Government, to ascertain the actual value of the Meeting-houses and other congregational properties, at the time of separation —deducting therefrom such sums as can be shown to have been contributed by persons external to said Congregations —and let the remainder be divided, according to the stipend paid, respectively, by the two parties, then actual seat-holders—the Remonstrants engaging to pay over said

compensation, within three months, and to afford full and free access to all books and documents calculated to assist in the settlement of claims. Remonstrants feel, that a mode of arrangement, more strictly equitable, and at the same time, much more favourable to themselves, would be, the giving compensation to the adherents of the General Synod, merely according to the sums contributed by themselves or their ancestors, to the erection or repairs of the several houses of worship, inasmuch as the mere occupation of a seat could not give to any individual a just claim on property accumulated by others; but, as they are anxious to terminate contests so ruinous to individuals, and so unbecoming in Churches, they have made propositions so liberal and conciliatory, as, they conceive, the General Synod, if really desirous of "an equitable and final settlement," cannot reject. On this head, Remonstrants would merely add, that, as a matter of course, all arrears of stipend, due by the parties receiving compensation, ought to be deducted, according to the decision of the arbitrators."

Regarding our congregational properties in general, we made the following statement:—"Although Remonstrants could easily prove, by irrefragable arguments, that even an express grant or devise, for Calvinistic purposes, made in ancient times, ought not, amongst Protestant Dissenters, to prevent the lineal descendants and regular congregational successors of such men from inheriting their congregational property; yet, to avoid all cavil and dispute, they again distinctly state, that such of them as are anti-Trinitarians shall at once surrender any Meeting-house, glebe, or funds, where any written document, of a legal kind, sets forth, in distinct terms, that said property was originally given for 'the perpetuation and teaching of Trinitarian and Calvinistic doctrines.'" Instead of meeting us again, in conference, during that week, as they had promised, I received, at the end of *five weeks*, the following letter from Dr Cooke:—

"*Cromac Road, June* 10, 1843.

"Dear Doctor,—When I left this for Scotland, I left the reply of the Synod of Ulster's Committee in the hands of a copier, and expected you to receive it about the 24th May, or sooner. When copied, it was so full of mistakes, of one word for another, that it could not be sent. When I returned, it was near the beginning of June, and, as the manuscript was in the hands of a member of Committee, some miles from Belfast, I heard nothing of it till Saturday last. This took me by surprise, as I had no doubt it was

in your hands ; I then got it corrected on Monday, and, as several copies were required for the members of Government, I sent it to be printed, with a request that the types might be kept standing, and that I should get 100 copies on a sheet, for the post. To my great annoyance, it was published in *The Banner*—its publication being entirely a mistake—inasmuch as I distinctly stated my wish that the types might be kept standing till your propositions should be published. It matters little, however—as, no doubt, both documents (yours as well as ours) will be alike before the public.

" I need only say, there is no use of any farther *protocolling*. So far as my opinion goes, I am ready to advise an amicable settlement. You, I know, are depending upon an Act of Parliament, which we will try to defeat. We are fully aware of all that has occured in London, both of effort and expectation.

" In sober sadness, I think your proposals *utterly inadmissible ;* and I should rather the Goverment took upon them either the *right* or the *wrong*, as they see fit, than that we should be dragged through an endless inquiry, the nett value of which would bring us in some £5 sterling.

" I have been appointed and urged to go to London upon Monday, on the subject of your projected and expected Bill ; and I fairly tell you, I am most averse to going. I have heard the clauses of the Bill, which I as fairly tell you I consider a gross perversion of justice—that is, as I heard, or rather saw, what they were said to be. Still, bad as they are—and they could not be worse—I should rather see them pass, than that I should be bothered any longer with the matter.

" The publication in *The Banner*, given without a name, because I intended to write it, you will then consider as the reply on the part of the Committee of the General Synod of Ulster.—Yours, truly,

" H. Cooke, Moderator."

Dr Cooke declares, as you perceive, that bad as are the propositions in our Bill, he would rather see it pass than be bothered any longer with the question. I do wish that he had continued in that mood of mind. He farther states, that after undergoing the rather curious operation of " being dragged *through* an *endless* inquiry, it would leave them about some £5 sterling." Now, I would give them that sum to be free of them, and it may be nearly as much as they are entitled to ; yet this man, who was so reluctant to act upon the deputation, is found in London, a few days

after the date of that letter, moving earth—I will not say heaven, or another and different place—to defeat our just claims. Some of the means used for this purpose were absolutely awful—I will not now speak of them more fully; but, by the blessing of God, they shall some day be made public. With respect to the document referred to by the Dr, as a reply to our Conference statements and propositions, I may remark, that it is not in their usual Billingsgate style. They had burned their fingers with the former one, and they resolved to be more careful the next time. Every man who took up the first publication naturally felt an inclination to throw it from him with loathing. Now, in the second, the authors went directly to the opposite extreme, and made it so sweet as to leave it without a parallel in the English language. It throws out, it is true, a sneer now and then, but its sneaking and nauseous style is calculated to create as much disgust as the malignity and ribaldry of the other. I believe it is a principle in law, that, if a person obtains a property, even by accident, and continues in undisturbed possession of it for twenty years, his title to it is as good as that of the Queen to her crown; but it seems, that if we hold property connected with religious uses, by inheritance from our fathers, we may be legally robbed of it. Thus, one man picks another's pocket, and is transported for the offence; but he would only be a saint who should turn a Congregation out of their Meeting-house, and deprive them of the Church-yard where their fathers' bones lie buried. The history of the occurrences in London is long, but not uninteresting. I have no complaint to make of the conduct of the Government. I found they had been deceived; I showed them some of the means which had been adopted to deceive them; and I hope I placed some persons in the position which they ought to occupy. London is large, yet not so large that individual character may not sometimes become known. Statements had been made, contradictory of ours; and, very properly, the Government hesitated to legislate, because when two religious bodies came before them, making different averments, they did not know which of them to believe. I could not blame the Government for the delay, when men with grave faces, wearing black coats, and men learned in the law, came before them, and told them that we were a parcel of liars.—Perhaps they obtained more credence, for the time, than we did. But, I think I cannot better shew the position in which we placed them, than by reading a letter which I sent to the Premier, on the 27th July last:—

" 6, *Alfred-Place, Tottenham Court Road, July 27th*, 1843.

" Sir,—Knowing that our cause must commend itself to the approbation of every just and honourable mind, the Non-subscribing Presbyterians of Ireland confidently claimed from her Majesty's Government the protection of those properties, which, beyond all they possess, are dearest to their religious and human affections. We sought no external aid from Parliamentary or other influence—we created no public excitement in our favour, which we might easily have done—we studiously avoided all crimination, through the public press, of those who threatened us with such grievous and unmerited injuries—we simply stated uncontrovertible facts, and unhesitatingly relied upon the liberality and justice of Statesmen, who had swept all intolerant laws from the face of our Statute-books, to carry out the principles of toleration, by preventing the retrospective operation of unjust and oppressive penal enactments.

" We have been gratified to hear and to believe, that our cause has recommended itself, at once, to your human sympathies, and your Christian justice ; and, consequently, that you are desirous to afford us fair protection. We have learned, however, that some difficulties have arisen, to impede the measure of relief, which you were otherwise willing to bestow. The precise nature of those difficulties we, of course, do not understand ; but we presume that they have originated in certain statements, made by other parties ; and, from what we have incidentally learned, those statements are, to say the least, *very extraordinary*.

" Under these circumstances, and in accordance with your expressed desire to promote a just and amicable accommodation of injurious and discreditable contests between two Christian Churches, I respectfully repeat a proposal, similar to one which I made to Lord Eliot, in January last.

" Dr Cooke, and Dr Stewart (the latter Moderator for the current year of the Irish General Assembly), are, at present, in London. Now, I am ready, and most anxious, to meet either or both of them, in your own presence, or that of Sir James Graham, where, on the sure grounds of public documents and notorious facts, and not of our separate *ex-parte* allegations, the entire question may be fairly investigated, and thoroughly understood. The task of such inquiry would not be difficult or prolonged. I should think that two hours, at the utmost, would be sufficient for its accomplishment! and such an amount of time would not

be ill-bestowed, even by a Cabinet Minister, in promoting peace amongst the Protestant population of a country already too much distracted.

"So fully am I convinced of the soundness of our cause, and so entirely do I rely upon your and Sir J. Graham's perspicuity and justice, that I shall freely accept, on the part of those Congregations of the Remonstrant Synod, whose properties are placed in jeopardy, *any measure of legal protection*, which, after hearing the whole case, you may consider it right to recommend.

"Should Drs Cooke and Stewart accept of this proposal, all embarrasment, both to Government and Parliament, will be avoided, and harmony will be at once restored.—But, if they decline this summary and equitable mode of settlement, I offer, farther, according to your own suggestion, to submit the whole question to the decision of four Members of Parliament, two chosen by each party,—the gentlemen selected not to be of the Unitarian, or Calvinistic Presbyterian Churches, so as to secure the unbiassed judgment of honourable men.

"Should they shrink from this also, I then respectfully claim it of your justice to grant us the same protection, on the ground of thirty years' usage, which I learn you are ready to extend to our brethren in England, or to promise us the appointment of a Committee of the Lords or Commons, early next Session, to investigate the whole affair, and report as to facts and justice may appertain—suspending, *ad interim*, all proceedings in law or equity.

"In the meantime, I would most earnestly entreat you to introduce, *immediately*, the Bill which has been prepared for the protection of our English brethren. We are not so ungenerous as to wish, that our fellow-sufferers should be prevented from entering a secure haven, because *we* may continue to be still exposed to the waves and storms of persecution, raised by an individual personally interested, and a FEW of our former clerical *friends and brethren*, from whom we separated under the most solemn guarantees, and whom we never injured, in thought, word, or deed. Protect the English, therefore, by themselves, if you should not see fit, *at once*, to include us. I sincerely assure you it will afford us much gratification, and some support, under our own severe trials, to know that justice has been extended to our valued friends; and *I pledge myself* that we shall never complain of your having relieved others, though you should, for the present, refuse to protect ourselves. In the end (I feel as certain as I do that to-morrow's sun will rise), we must be protected; for, with or without the

active co-operation of Government, an appeal for *justice* cannot be made, in vain, to a British Parliament.—I have the honour to remain, Sir, your most obedient servant,

" H. Montgomery.

" To the Right Hon. Sir Robert Peel, Bart.," &c.

It might naturally be supposed, that men who declare they want nothing but their own would have been glad to close with such propositions as the foregoing ; but no, it would not do. We were willing to leave the question in debate to the arbitration of any honest Members of Parliament who might be agreed upon, or to submit its merits to any mode of investigation they might prefer. But no possible mode of investigation would please them—and for this reason, that this was the very thing they wished to avoid ; and, when Sir Robert Peel sent for Drs Cooke and Stewart, they said they were willing to leave the matter to the arbitration of three Chancery lawyers ! You may not know what this sort of arbitration means ; but I shall tell you. It was because the Courts of Chancery had decided the *principle* against us, that we sought for a change in the law. Now, the leaving of the question to three Chancery Barristers would have been a very sure and convenient way of getting possession of our property ; for they, as in duty bound, would have said, that the Chancery Judges had already decided the point, and that they must hold by that decision. In the second document which they have put out, our opponents not only lay claim to our property, but actually ask us to pay the costs of being plundered by Chancery Barristers—they would not only have all the dance to themselves, but would also make us pay the piper. They forgot to tell Sir Robert Peel of this additional act of kindness and Christian charity. Failing in my preceding exertions and proposals to bring those men to any reasonable and equitable terms of settlement, I determined to dislodge them from all their lurking places, and to shew the complete hollowness of all their published declarations, disavowing their desire to seize upon the properties of Unitarians. I, therefore, on the 9th of August, sought an interview with Sir Robert Peel, who had previously replied to my letter in terms of such courtesy, as will ever command my gratitude, although at the same time, with a dignified impartiality becoming his high office. The audience which I solicited was at once granted, when I had the honour of placing before him the following document :—

" Proposals for a just and amicable settlement of all disputes respecting Congregational properties, between

the Non-subscribing Presbyterians of Ireland, and certain of the Calvinistic Presbyterians of that country, submitted to the Right Hon. Sir R. Peel, Bart., August 10th, 1843, by the Rev. Doctor Montgomery, on behalf of the Remonstrant Synod of Ulster, with the concurrence of Mr Michael Andrews, on the part of the Presbytery of Antrim :—

"I. That two merchants, or other intelligent gentlemen, acquainted with the respective parties, be mutually chosen, and a third person selected by them, as umpire, to determine upon a full investigation of all the circumstances of the case, whether any and what compensation be, in strict justice, due to any and what persons, out of the several Congregational properties now in possession of the Non-subscribing Presbyterians of Ireland. Their award to be legally binding on all the parties interested, or claiming to be interested, and eventually ratified by Act of Parliament.

"II. That a Committee of the House of Lords be promised by her Majesty's Government to investigate the whole matter, early next Session, and recommend a plan to settle the question upon such principles as they may deem consistent with the requisitions of Christian justice, and the promotion of harmony amongst the Presbyterians of Ireland.

"III. That a Royal Commission be appointed, to sit in Ireland, and to ascertain all the facts of the case,—

"1st, By calling for persons and papers.

"2d, By examining witnesses on oath ; and,

"3d, By allowing mutual cross-examination.

Said Commission to report the entire proceedings to her Majesty, or to Government, as the grounds of equitable legislation, next Session.

"IV. That no new proceedings, at law, or in equity, be entered in the mean time."

(Signed) "H. Montgomery."

When these propositions (or at least that suggesting a searching inquiry by a Royal Commission), were submitted to my friends, who are so fond of justice, and who want to get nothing but their own—they shrunk back into the proposition of having the three Chancery Barristers. Yes, they were ready to accept a Royal Commission of lawyers, but none other. And what were these learned functionaries to inquire into, think ye ? Into the *facts* of the case—the *justice* of the case—the *honour* of the case—the *humanity* of the case ? No such thing. These trifles were beneath

the notice of Drs Cooke and Stewart, and Mr A. J. Macrory. The Royal Commission was simply to inquire into our legal *titles* to our properties! Hear it Ulster, hear it Britain! Those men had the hardihood to propose a Royal Commission, at the expense of the nation, for the purpose of exposing our *titles* to our enemies, and enabling them, in a summary way, to know where they might best attack our properties! *They* know, and so do *I*, how this modest, conciliatory, and equitable proposal of theirs was received, and what they did afterwards. But, "thereby hangs a tale," which time may unfold. They would have nothing but *law—man's* law. The law of God would not suit their purpose; for *it* says, "Thou shalt not covet thy neighbour's *house*, nor *anything* that is thy neighbour's: thou shalt not bear false witness against thy neighbour—thou shalt not defraud thy neighbour." The Gospel law would serve them as little—"Do unto others as ye would that men should do unto you." By these Divine laws, they could never touch a leaf of our trees, a stone of our temples, or a clod of our glebes; and, therefore, they cling to *Chancery* law! Like Shylock, the Jew, they "stand upon their bond." Dr Stewart, in the lobby of the House of Lords, told me, truly, that "they did not require our Meeting-houses, as they have more Church accommodation than they could occupy." "Why, then," said I, "endeavour to take from us what you don't yourselves want?"—"Why," said he, "we will just take what the *law* will give us"—meaning, thereby, "the pound of flesh truly nearest our hearts," our temples, our manses, our graves!

Sir, I have now given you a simple, though meagre, statement of facts, well known to several parties. More I could tell, were it prudent; but I look tranquilly forward to the day when we shall meet our opponents face to face—when neither party will be able to belie the other with impunity. When that comes, I shall say, in firm reliance on a gracious Providence and a good cause, "May God defend the right."

You will be surprised, Sir, when I tell you, that they tried to intimidate the Government, by threatening them with terrible sectarian hostility, if they should dare to afford us protection, and boldly announced, that 800,000 Irish Calvinists were eagerly gaping for our properties, and would do something alarming, if they should be disappointed of their prey! I say, you will be surprised at this—for Seceders and all united, including all their sham Congregations, North and South, they only reckon four hundred and fifty-seven Congregations, even on their own shewing. Now,

allow them a superabundant average of one thousand hearers in each, this would only produce four hundred and fifty-seven thousand; and, then, amongst these there are vast numbers of kind-hearted women, who would be loath to see us plundered, and "turned out of house and home," heretics though we be; and there are many thousands of children, who, notwithstanding all hereditary taints, have no enmities; and there are hundreds of Ministers, I feel persuaded, and tens of thousands of upright Orthodox laymen, who abhor the attempts at spoliation committed in their names, *by a few* selfish, ambitious, or vindictive individuals. I will not believe—although, according to my view, Calvinism is a cheerless faith—that our worthy Trinitarian brethren desire to rob us of our dearest properties; for I can truly declare, that, with the exception of some four or five Ministers, and about two or three of the laity, I never met an individual of that communion, who did not profess to be scandalized at the attempts of our enemies. One excellent woman averred, that "she positively blushed, even in secret, when she thought of the disgrace brought upon her faith by such proceedings."—They know very well, Sir, that we have dispossessed no men of their properties—that we hold nothing but what came to us by regular hereditary descent, or what we have ourselves acquired by our own means and exertions. And if a few people have occasionally left our houses of worship, far greater numbers have deserted Drs Hanna and Cooke: and, are those who still remain with these learned divines to be despoiled of their properties, because such parties have seceded from their Congregations?

Another device of our opponents is to make this a question of *creeds*, instead of a question of *moral honesty*. Is it not a disgrace to the age in which we live, that men should attempt to plunder their brethren, for acting up to their conscientious convictions, in the concerns of eternity?—What has my creed to do with my property? If I be a Calvinist to-day, my house is my own; but, if I be Unitarian to-morrow, it must belong, I suppose, to Dr Cooke! The absurdity of such claims is too outrageous; and were society in a sound state, uncorrupted by sectarian and party animosities, the abettors of such schemes would be hooted from society. Our enemies boast of having three or four Journals in their favour, belonging to other evangelical bodies. I have some of the articles before me, and I have no doubt but I could trace the authorship of those very articles that have appeared in these journals to their proper source. It is a cunning device to give a thing a

name as being published in London, which has been manufactured much nearer home. But, Sir, even admitting that the conductors of these journals have had their minds debauched by misrepresentations, I have no doubt, when things are brought out in their true light, they will, as honest men, be ranked amongst our best friends, and be all the stauncher, that at one time they opposed us through ignorance. These journals assail the Government as being friendly to Socinians. What, Sir! shall the Government of this great country be threatened with politicial hostility, if they attempt to do justice to a body to whom the property in dispute rightly belongs? Are they to be told that they are allied to any party or religious sect, because they endeavour to act honestly, and in a way that becomes them, as the rulers of this mighty empire? I do not know what to think of Sir Robert Peel's position, when men dare to threaten him with the hostility of 800,000 Irish Presbyterians—800,000 men, like Falstaff's "in buckram." I have had a good deal of correspondence with the Government, and I do not believe they will pay any attention to such idle threats. They have resisted a great deal more already—they have resisted the claims set up by the late majority of the Church of Scotland, and would not allow the rights of patrons to be taken from them; and is it to be thought that men such as these will yield to any popular clamour whatever, so as to permit our personal and congregational rights to be transferred to aliens? Sir, during the darkest hours that brooded over me whilst I was in London—and they were not few—I never bowed my knees in supplication before my Maker, imploring a blessing on my labours, and rose with the least doubt of the final triumph of our cause. Difficulties we *have* had, and *may* have; but, a good cause, like pure gold, is always rendered brighter by friction, whilst the gilding of deceit is worn off by collision, and the base metal of the counterfeit is exposed to contempt. Temporary triumphs our opponents *have* had and *may* have; but even in final success they would only earn everlasting disgrace, whilst even in defeat we should be crowned with honour. Defeat, however, we cannot experience; for, through the integrity of men, and our own persevering exertions, under the good Providence of God, we must eventually prevail. These, Sir, are times for the testing of principles; and, as a "corrupt tree cannot bring forth good fruit," we have, in these shocking attempts at persecution, abundant evidence of the tainted root from which they spring. Men may denounce us as heretics, and say that they have a faith superior to that which animates our minds; but I shall not bow to their assumption until they

shall manifest their faith by holier and kinder works than they have exhibited during the last sixteen years. Even if they should succeed in driving us from our Meeting-houses, and our homes, we could, for a time, take the blue canopy of heaven, which God has spread over our heads for a covering; and even then I would not despair of our cause, for it is founded on God's eternal truth, and does not depend for its support on the energies of frail and sinful creatures! (The Rev. Doctor then resumed his seat amidst loud cheers.)

At the close of Doctor Montogomery's speech, the Rev. F. Blakely introduced the following statement and resolutions, which were unanimously agreed to:—

"Certain decisions of the law Courts of England and Ireland, in relation to funds and Meeting-houses, having encouraged certain parties in the former country, and the Calvinistic Presbyterians of the latter country, to threaten prosecutions against their Non-subscribing Presbyterian brethren, for the purpose of wresting from them their congregational properties; and it having become necessary, in consequence of these threatenings, as well as the law proceedings actually commenced against two Congregations in Dublin, to send deputations to the Irish Government in Dublin, and to the general Government in London, of which the Rev. Dr Montgomery was the member for this Synod; and Doctor Montgomery having laid before an *interloquitor* of Synod, at great length, a statement of his proceedings, accompanied by various interesting letters and documents, the following resolutions were moved:—

Resolved, 1st, "That the best thanks of this Synod be returned, and are hereby given, to the Rev. Doctor Montgomery, for the zeal, ability, and extraordinary perseverance, with which, for nearly six months, he defended our civil rights, against the aggressions of men, who, in opposition to justice, in forgetfulness of their own repeated declarations, and in violation of a solemn compact—would despoil us of our Congregational rights and properties."

Resolved, 2d, "That the Rev. Doctor Montgomery be requested to prepare for publication, at his earliest convenience, a narrative of the proceedings and circumstances that compelled the Ministers and Congregations of this Synod to separate themselves from the General Synod of Ulster; which, in the year 1828, contrary to its own usages, and Code of Discipline, virtually renounced the sufficiency of the Word of God, in matters of faith and worship; and denied to its Ministers in preaching, and to its Congregations in choosing Pastors, the right of private judgment."

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RELIGIOUS TESTS.

The Universities of Scotland have long been distinguished from those of England, by the entire freedom from religious tests which have happily characterized these institutions, in reference to the admission of students. No matter in what religious denomination a young man had been brought up—Catholic or Protestant, Episcopalian or Presbyterian, Calvinist or Arminian, Trinitarian or Unitarian—he was equally eligible to admission to the various classes, and also to the academical honours to which proficiency in the prescribed studies entitled the applicant, on examinations substantiating his possession of the requisite qualifications. No question was asked as to his religious opinions; no creed was presented to him to subscribe, as essential preliminaries to matriculation. He might in his own secret mind adhere to the Mass-book or the Thirty-nine Articles, or the Confession of Faith, or the Bible alone; but so far as his enrolment as a student was concerned, he might have "cared for none of those things," and his faith or his unbelief have proved no barrier to his enjoyment of the privileges and instructions which these ancient halls of learning provided for the youthful intellect. Nor was this entire freedom from religious tests productive of the slightest evil; it produced not indifference on the part of any to the peculiarities of opinion which they respectively entertained; but it was productive of much benefit, inasmuch as it left the mind at liberty for the examination of the various subjects and systems presented to its thoughtful consideration in its course of study. It put no clog on the intellect, no fetters on the soul, cramping its efforts, and prostrating its energies, by enforced homage; it enabled it to mingle with minds

trained in diverse forms of thought and sentiment, and shewed it good in every thing; it confined not friendships within the pale of a gloomy and aristocratical sectarianism, but gave latitude to the kindest human affections, engendering friendships with the worthy and the wise amidst acknowledged and manifest intellectual and religious differences, and thus fostering that mutual tolerance of individual thought, that unity of the spirit of Christian love amidst opposing principles, which constituted an admirable preparation for the after conduct of social life, in which veneration for truth should be united with respect and esteem for the erring, and love of the right be mingled with compassion and sorrow for the wrong. Pleasant are those hours to our memory, when Tory and Whig, Monarchist and Republican, Churchman and Dissenter, Trinitarian and Unitarian, associated in academic converse or discussion, and met in friendly intercourse, each respecting in the other conscientious difference of judgment, and each learning lessons of candour and forbearance amidst the amenities of friendship. Hallowed are the connections which thus were formed, and which, notwithstanding divergence of situation and of faith, continue to shed over the pathway of life satisfaction and pleasure.

But, strange to say, though the students were free, the professors were fettered. They were required "to subscribe slave withal" to a human creed. The man whose chief employment was to teach Greek, or Mathematics, or Medicine, or Civil Law, was, nevertheless, first to swear adhesion to the Westminster Confession of Faith, or he could have nothing to do with heathen gods and goddesses, the cube and the square, the statutes at large, or the bones and sinews of man. Men admirably qualified to teach have been selected, whose religious opinions and ritual that Confession abjured and condemned; but they signed it notwithstanding. The iniquity of this paltering with conscience was loudly talked of, but no remedy to the evil was applied. Episcopalian after Episcopalian became professor, and still the Confession, which adjures its believer to uproot Episcopacy, continued to be signed.

Various circumstances at length concurred to force attention to this grievous anomaly, this relic of "the

wisdom of our ancestors;" and on Tuesday, November 7, at a meeting of the Senate of the University of Glasgow, the following resolutions were proposed by the Professor of Chemistry, Dr Thomas Thomson, and seconded by the Dean of Faculties, Sir Thomas Makdougall Brisbane, the astronomer, and carried by eleven to seven. The Honourable Fox Maule, M.P., the Rector of the University, was in the chair, and approved of the resolutions, and other professors absent from necessary causes would also have supported them. The work of reform has thus commenced, and it must ultimately triumph. Sorry are we to find in the minority the names of several individuals ranking in what it has been customary to style the *Moderate* side of the Church of Scotland. We have long been convinced, that where the rights of the human mind are concerned, there is as little to be expected from the Moderates as the Immoderates. The drag-chain of an Established Church lies heavy upon them, and they would bind upon the souls of others the burdens which oppress themselves. When the Dissenters of England were struggling to free themselves from iniquitous Test and Corporation Acts, the Principal of Glasgow College would not unite in the struggle, because he should be associated in the righteous strife with the Socinians! When the excellent minister of Borthwick was to be condemned for his labours to fix public attention on the practice of the morality of Christ, the Professor of Divinity in Glasgow College was among the loudest for his excision from the Church of Scotland. And, now, when tests absolutely nugatory as to their professed object, excepting with men of strictly conscientious principles, are proposed to be petitioned against, these are the men who rush forward for the protection of bygone barbarism and intolerance! But it is well. It furnishes an additional proof of the inherent intolerance of all state-endowed sects; it gives an additional stimulus to efforts for the removal of these snares for conscience, these premiums for hypocrisy, the freeing of religion from all connection with the State, the enjoyment by all of every name of the liberty wherewith Christ has made his disciples free.

"1. That by the immemorial usage of the Universities of Scotland, these Seminaries have been open to Students of all religious persuasions; no declaration of religious opinion, nor subscription of Articles of Faith, having been required for Matriculation, or for admission to the various academic honours or distinctions which they confer.

2. That in consequence of this usage, a large portion of the Students of these Universities has been derived from the Members of the English Church, and from the various bodies of Dissenters, in the different parts of the United Kingdom.

3. That whilst this liberal system of admission has been pursued—and, as it is conceived, wisely and beneficially pursued,—in regard to Students, the Act of the Parliament of Scotland in 1707, c. 6, entituled, "An Act for securing the Protestant Religion and Presbyterian Church Government," incorporated in the Treaty of Union, has imposed a restriction on the appointment not only of the Professors of Divinity, but of all Professors whatsoever in the Scottish Universities, by requiring that they "shall, before or at their admission, acknowledge and profess, and shall subscribe to the Confession of Faith of the Church of Scotland, as the confession of their faith, and that they will practise and conform themselves to, the worship presently in use in this Church, and submit themselves to the government and discipline thereof, and never endeavour, directly or indirectly, the prejudice or subversion of the same."

4. That in consequence of this law, either all who are disinclined to practise, and conform themselves to, the worship presently in the Church of Scotland, and to submit themselves to the government and discipline thereof, are rendered incapable of officiating as Professors of the various branches of Literature, Philosophy, and Science, in the Scottish Universities, however high their qualifications for such offices may be; or such persons must effect their entrance into these institutions by submitting to conditions which they cannot but feel as humiliating.

5. That whilst it is obviously proper that the strictly Theological Professors in the Scottish Universities

should belong to the Church established in this part of the kingdom, the extension of the same rule to other Professorships, by which not only Dissenters of every denomination, but members of the Church established in England and Ireland, are excluded from teaching Literature, Philosophy, and Science, in these Seminaries, is a most inexpedient restriction on the choice of Professors.

6. That, in point of fact, it cannot be doubted that, owing to this law, the services of many able and distinguished men have been lost to the Universities, and through them to the public.

7. That the operation of this law is not less unjust nor less prejudicial as regards the Students, than as regards the Professors, in the Scottish Universities; since Students of Dissenting persuasions must not only have their feelings hurt, but their energies greatly impaired, by the knowledge that those Seminaries into which they are admitted as Students, they can never hope to enter in the character of Teachers.

8. That the circumstances and opinions of the country have materially changed since the period at which this law was enacted; that it has ceased to be an object of desire with any party to exclude Episcopalians from these offices, as seems to have been the original purpose of the enactment; and that the number of Episcopalians and Dissenters has progressively and greatly increased among all classes of the community in Scotland.

9. That considering the increased and increasing number of persons belonging to those classes of the community in Scotland with which University education is in demand, who have separated or dissented from the Church of Scotland; and considering the sensitiveness with which these parties regard their exclusion from civil offices of any description—more particularly since the Legislature has removed in so many other instances the exclusions to which they were subjected by the policy of former times—it cannot be doubted that, if the exclusion in question be much longer continued, they will take steps for forming separate seminaries of an academic character; a measure which, by dividing the Students (on whose fees the Professors of the Scottish Universities are mainly, and in some instances wholly

dependent), and by imparting to these Universities a sectarian, instead of the national character which they possess, must prove highly injurious to these institutions, and generally detrimental to education in Scotland.

10. That while there lie these strong objections to the law on this subject as it at present stands, it does not afford any counterbalancing advantage to any party. The tests imposed have no connection with the duties to be performed. No instance, it is believed, has occurred in which the lay Professors of the Scottish Universities have interfered with the religious opinions of their Students; and it cannot be pretended that in consequence of this law, anything is taught in the Scottish Universities that would otherwise be left untaught; or that anything is left untaught which, but for it, would be taught.

11. That, at all events, it cannot be supposed that the signing of the Confession of Faith of the Church of Scotland, by a Professor of a Scottish University, does more service to the Church or to the State than merely affording a guarantee that he will not teach, in the chair to which he has been appointed, anything contrary to, or inconsistent with, the doctrines of that Church—a guarantee which might be obtained, if this were thought expedient, in an equally effective manner, without any invidious and injurious exclusion of the kind complained of.

12. That in the University of Edinburgh, subscription by the lay Professors has gradually dropped into disuse; and it cannot be pretended that any injurious consequences have arisen, from this neglect, to religion, education, or good government.

13. That the law in question applies not only to Professors, Principals, Regents, and Masters, but also to "others bearing office in any University, College," &c.; and if the Royal Commissioners of 1826 be correct in their opinion, that this includes the Chancellor, Rector, and Dean of Faculties, then it is believed, as regards these offices, there is no University in Scotland in which the law has not been in many instances, and in which it is not at the present time, violated.

14. That it is scarcely necessary to remark, that the enforcement of a law which would have deprived this

University of the services of the many distinguished members of the English Church, who have filled these offices here, could produce no beneficial influence on education.

15. That a petition, embodying these resolutions, and praying that the Legislature may be pleased to abrogate the laws which impose religious tests on those appointed to Professorships and other offices in the Universities of Scotland, so far as these Professorships and offices are not of a strictly theological character, shall be presented, on behalf of this Senate, to each House of Parliament."

It is but simple justice to those who take opposite views on the subject of religious tests, to subjoin their reasons of dissent from these resolutions. The whole question will then be presented to our readers :—

> "The Senate of this University having, on the Seventh day of November, 1843, adopted a series of Resolutions, terminating in a Petition to Parliament for a repeal of the Act 1707, requiring subscription to the Standards of the Church of Scotland, of Professors, and others bearing office, in Universities; We, the undersigned Members of Senate, dissent, for the following reasons, viz. :—

I. The Resolutions and Petitions are founded on the erroneous assumption that the Act of Security, 1707, is the only statute requiring subscription to the Confession of Faith by Professors. In point of fact, it is only one of a series of enactments, all directed to the same object—the maintenance of the Revolution Settlement and Established Church. Provisions, substantially the same, are to be found in Act 1690, c. 17, and subsequent statutes. These were deemed essential to the preservation of national liberty, as then asserted, and form an integral part of the Constitution, as then established. Even on the supposition that the Act 1707 were repealed, in terms of the proposed Petition, the preceding Statutes would remain in force, and the abrogation of them would involve a far more extensive encroachment on the great Constitutional Settlement of 1688, than the present agitators appear to contemplate.

II. The Act of Security is not an ordinary Statute, framed for a particular purpose, and open to be altered or repealed when that purpose has been served. It was a measure of precaution, adopted by the Scottish Legislature to protect the institutions of the kingdom, and declared to be of perpetual obligation. It constituted an indispensable preliminary to entering on the Treaty of Union with England, in which it is engrossed with special formality, as "a fundamental and essential condition of the said Treaty in all time coming." To repeal it would be a direct violation of the Treaty in one of its most vital articles, and consequently a step towards the overthrow of that great national compact.

III. The prayer of the Petition is most injurious to the Ecclesiastical Establishment of the country. The jurisdiction of the Church over Universities and Professors, in respect of their morals and avowed opinions, is founded on Law, has been frequently exercised, and has not been called in question. Whatever be the precise extent and limits of this jurisdiction, its existence and powerful moral efficacy cannot be denied. That it should be exercised over Professors, bound to the Church by no direct tie or engagement, is obviously impossible; and it follows by necessary consequence, that a repeal of the Act in question would lead to a complete separation of the Ecclesiastical and Academical Institutions, and deprive the Church of a portion of its authority, equally important for its own security, and for the preservation of sound principles and correct morals in our Public Seminaries of Education.

IV. The Act which it is proposed to repeal is the same which requires every British Sovereign, on succeeding to the throne, to take a solemn oath, "inviolably to maintain and preserve the rights and privileges of the Church of Scotland, as established by the laws of this kingdom."

To take this oath was the first public act of our present gracious Queen on her accession to the throne, and it forms an essential part of the sacred and solemn engagement which secures to her Majesty the allegiance of this part of the United Kingdom. If the proposed change be, as is firmly believed, calculated to abridge

and injure the rights and privileges of the Church, it is not so easy to see how an assent to it can be sought from the Legislature, consistently with the respect due to the person and authority of the Sovereign.

V. The change contemplated by these resolutions is inconsistent with the constitution of the British empire, as fixed by the Treaty of Union. The obligations of that treaty are reciprocal; and, therefore, it is the right and the duty of each contracting party to watch over the privileges and interests of the other. As inhabitants of Scotland, we are not only entitled, but bound to demand, that the Church of England, as established previous to 1707, shall be maintained in its purity and integrity, and in its full connexion with the English Universities; and in like manner the people and the Church of England have a direct interest in the maintenance of the Church of Scotland as by law established, and the preservation of its influence over the Educational Establishments of the country. To attempt making a change in their constitution so extensive and fundamental, without the concurrence of the Established Churches in both parts of the empire, would be subversive of every principle of national faith, and lead to contempt for every public compact or obligation.

VI. The projected change will be offensive to the religious feelings and habits of the community. It will not be pretended that it is meant to favour one particular class of Dissenters, to the exclusion of others. Men of every varied shade of religious profession will, under it, be admissible to Chairs in the Universities, however hostile in principle to the Establishment, or bound by their creed to labour for its subversion. Nay, more, avowed infidels, who make no religious profession, and belong to no church, will be equally admissible. Many members of these sects cannot, and dare not in conscience, refrain from making use of their position to advance their peculiar tenets. If sincere in holding those tenets, they must, even unconsciously and unintentionally, betray such a leaning towards them as will produce all the effect which is attendant on their authority over the minds of their pupils. Let them be ever so cautious, or the subject of their instructions ever so

remote from Theological controversy, the fact alone of their holding peculiar tenets must produce a bias in their favour, in exact proportion to the talents and eminence of the Professor. At any rate, such avowed indifference to religious distinctions, on the part of the University and the Legislature, cannot fail to produce a general indifference and contempt for all religion, and especially to undermine the religious principles and practice of the rising generation.

VII. The abolition of subscription, far from benefitting, will materially injure the prosperity of the University. Many gentlemen of sound belief and upright character, however highly qualified, will be deterred from offering themselves as candidates for offices bestowed on such latitudinarian principles, or entering into competition with all and sundry, who may thus be rendered equally eligible. As for students, it may be safely predicted that for every individual who will be attracted by the compliment paid to his religious tenets, or religious instructor, ten will be banished by the distrust which they and their parents must entertain of the influence to which they will be subjected, and the lower place which the University must thenceforth occupy in the estimation of the serious and intelligent portion of the community.

VIII. While on these grounds it is lamented that a proposal has been made, calculated to disgust and alienate so many of the firmest supporters of the University: it is also to be regretted that the majority of the Senate should exhibit themselves in the fantastic and undignified position of asking what they may be well assured the British Legislature cannot, will not, and ought not to grant. It were vain to expect that either House of Parliament will comply with an application involving the probable subversion of all Ecclesiastical Establishments, and at any rate a radical change in the Constitution, with an extensive transference of the endowments of every University throughout the Empire.

To embark in an attempt so utterly hopeless, can serve only to make the University ridiculous in the eyes of the world, and, by diminishing its respectability, to lower its reputation as one of the institutions of our country.

IX. These considerations acquire additional strength from the inconclusive character of the reasoning which there seems to be an attempt to embody in the Resolutions. When the existence and effect of the Act of Security is admitted, it cannot be forgotten that on every vacancy in a Professor's Chair, a multitude of candidates have presented themselves, many of them men of great eminence and high qualifications, undeterred by the tests hitherto in force. The whole history of the University; the character of many of those who now compose the majority; and the solicitude which has been shown to obtain the situations which they occupy, form a triumphant refutation of that disparagement which they now seem inclined to throw on those very situations.

The sensitiveness which they ascribe to Dissenting Students at being excluded from the hope of becoming Professors, is not believed to exist. If it did, they would never be satisfied till they attain the exclusive possession of all the Chairs in the University; and the threat of their instituting separate Seminaries is absolutely puerile, if meant to imply that such can enter into general and successful competition with the existing foundations.

Considering how liberal the Commissioners of Visitation, 1826–30, have shown themselves in recommending measures of innovation, their authority is rather inconsistently quoted as an argument in favour of change. They have declared not only that Subscription is binding on every University Officer, but that it ought to be continued, and even that it should be extended to the members of that new University Court, the institution of which they recommend.

It is a gratuitous supposition that the distinguished persons who have held the offices of Rector and Dean, would have objected to subscribe the Standards of the Church; and, even if they had, it may be questioned whether their places would not have been filled by men, if not of such high celebrity, at least equally attentive to the interests of the University, and effective in promoting them.

To assert that another guarantee may be found for

the conformity of Professors, or for their abstaining from every thing injurious to the institutions of the country, while no such guarantee is specified, seems little better than mockery; and the exception of Theological Professors from the indulgence craved in the proposed petition, is altogether inconsistent with the argument by which that petition is supported. It will be difficult to show why a Professor of Hebrew more than a Professor of Greek, a Professor of History more than a Professor of Ethics, should be either a Clergyman or a member of the Church; or why Theology may not be taught by a Layman, a member of any creed, or even an Infidel, if he be a man of sufficient reading, and careful to teach only the theory of his profession, without directing its practical application.

In fact, the movement now made can be regarded only as an attack, indirect indeed, and perhaps unintended, on all Ecclesiastical Establishments. For the subversion of these, the country is certainly not prepared, and probably some members of the majority are not; but induced to go the length they have done without full apprehension of its consequences. At any rate, the Dissentients feel themselves bound to protest against this attempt in the strongest terms, to record in this manner their determined opposition to the measure now adopted; and to disclaim, for themselves and those who agree with them, all responsibility for the fatal effect which they are convinced it must produce on the character and prosperity of the University.

D. Macfarlan, Principal.
Alex. Hill, Prof. of Divinity.
John Burns, Prof. of Surgery.
Rob. Buchanan, Prof. of Logic.
William Fleming, Prof. of Moral Phil.
George Gray, Prof. of Oriental Lang.
Allan Maconochie, Prof. of Law."

"Glasgow College, 11*th Nov.* 1843.

We adhere to the foregoing reasons of Dissent.
James Jeffray, Prof. of Anatomy.
William Meikleham, Prof. of Nat. Phil."

GOD HELP THE POOR.

God help the poor, who on this wintry morn
Come forth of alleys dim, and courts obscure!
God help yon poor, pale girl, who droops forlorn,
And meekly her affliction doth endure!
God help the outcast lamb! she trembling stands,
All wan her lips, and frozen red her hands;
Her sunken eyes are modestly down cast;
Her night-black hair streams on the fitful blast;
Her bosom, passing fair, is half reveal'd;
And, oh! so cold, the snow lies there congeal'd;
Her feet benumb'd, her shoes all rent and worn:
God help thee, outcast lamb, who stand'st forlorn!
God help the poor!

God help the poor! An infant's feeble wail
Comes from yon narrow gateway; and, behold,
A female crouching there, so deathly pale,
Huddling her child, to screen it from the cold!
Her vesture scant, her bonnet crush'd and torn;
A thin shawl doth her baby dear enfold:
And there she bides the ruthless gale of morn,
Which almost to her heart hath sent its cold!
And now she sudden darts a ravening look,
As one with new hot bread comes past the nook!
And, as the tempting load is onward borne,
She weeps. God help thee, hapless one forlorn!
God help the poor!

God help the poor! Behold yon famish'd lad;
No shoes, nor hose, his wounded feet protect;
With limping gait, and looks so dreamy-sad,
He wanders onward, stopping to inspect
Each window stor'd with articles of food.
He yearns but to enjoy one cheering meal;
Oh! to his hungry palate, viands rude
Would yield a zest, the famish'd only feel!
He now devours a crust of mouldy bread;
With teeth and hands the precious boon is torn,
Unmindful of the storm which round his head
Impetuous sweeps. God help thee, child forlorn!
God help the poor!

God help the poor! Another I have found,
A bow'd and venerable man is he;
His slouched hat with faded crape is bound;
His coat is grey, and threadbare too, I see,
"The rude winds" seem to "mock his hoary hair;"
His shirtless bosom to the blast is bare.
Anon he turns, and casts a wistful eye,
And with scant napkin wipes the blinding spray;
And looks again, as if he fain would spy
Friends he hath feasted in his better day;
Ah! some are dead, and some have long forborne
To know the poor; and he is left forlorn!
God help the poor!

God help the poor, who in lone valleys dwell,
Or by far hills, where whin and heather grow!
Theirs is a story sad indeed to tell;
Yet little cares the world, and less 'twould know
About the toil and want they undergo.
The wearying loom must have them up at morn;
They work till worn out nature will have sleep;
They taste, but are not fed. The snow drifts deep
Around the fireless cot, and blocks the door;
The night storm howls a dirge across the moor.
And shall they perish thus, oppress'd and lorn?
Shall toil and famine hopeless still be borne?
No! God will yet arise and HELP THE POOR!

(*From* "*Poems by* SAMUEL BAMFORD.")

SKETCH OF ENGLISH HISTORY FROM THE CONQUEST TO THE TEMPORARY OVERTHROW OF THE MONARCHY, IN THE SEVENTEENTH CENTURY.

THE Civil War in England in the seventeenth century is frequently spoken of as if it were a mere *accident* of its times—a king and a people quarrelling, and coming to blows, because, as it *happened*, they could not settle their differences in any other manner. It may be of some service, then, to take a bird's-eye view of English history from the Conquest to the commencement of that

war, since it may help to disabuse us of notions of this kind, as untrue as they are unphilosophical.

England, like all the other monarchical states of Europe, owes monarchy itself to those *feudal* institutions, of which, from their nature, it formed a part: and monarchy is a form of government so simple and so natural, so fitted to the frame to which society, in its rudest or most polished state, can most readily and with the greatest advantage adjust itself, that it is not to be wondered at if its idea impressed itself upon the minds of men in the earliest times, or that it has prevailed nearly universally down to the present era. But a monarchy may be a despotism, or a government *almost* by the people themselves; and it is in the nature of things that there should exist a perpetual struggle as to which of these two it shall prove, wherever it is instituted. To prevent injurious effects from that struggle, it is only necessary to infuse into every order in the state, the principle of *counterpoise;* so that each shall maintain its balance, and outweigh neither any other, nor all the rest. If the *monarch* obtain a greatly preponderating weight, the government becomes a tyranny; if the *nobles*, an oligarchy; if the *people*, personally, or by their representatives, a democracy. The last-mentioned took place during the reign of Charles I., by the operation of causes which we will endeavour to trace.

William the Conqueror, by carrying feudal institutions in this country to the height of which they were perhaps capable, attached a degree of consequence to his crown, possessed by that of no other European prince: *he* made the monarchy a despotism; but, happily, he became despotic over the *nobles* equally with the *people*, while other European sovereigns were content to reign by little other than the sufferance of numerous scarcely inferior sovereigns, their chief nobility. The consequence was, that, while in Europe at large, the various contests that took place between the kings and their nobles ended only in more effectually securing the power of the party that obtained the mastery, without procuring "the acknowledgment of one popular right, or the removal of one popular grievance," in England, the nobles and people were not long in perceiving that they

had a common cause, and must labour for common advantages; whence it followed, that the successors of the Conqueror, in every moment of weakness, saw the necessity of conciliating, not the *baronial* alone, but the *popular* affections; and, accordingly, when Henry I. rescinded several of William's severer statutes, and, among others, that enjoining the seclusion of every subject within his own abode at the melancholy sound of the *curfew*, he ordained that such mitigations of the feudal law as he granted to the barons should be extended by them to their vassals. This first blow at the feudal system, aimed by the monarch on the throne, was ably seconded by his successor, in the revival of that ancient Saxon institution, *trial by jury*. The weak, though tyrannical John, was compelled to make still larger concessions in *Magna Charta;* and the long continued troubles of the government under Henry III. became the source of the present English constitution. The lineaments of a legislature, one of whose component parts should be formed on the principle of *popular representation*, were then drawn; and what was feebly commenced by Henry, was firmly established by his highly gifted successor, the first Edward. By him, so justly named the English Justinian, the Commons' house of Parliament was first legalised, and rendered efficient to the double purpose of granting supplies to the crown, and petitioning for the redress of grievances; and though its powers were as yet confined to those provinces, its simple legal establishment, resting, as it did, upon the acknowledged importance of the people, was of necessity a step to the increase of its authority, in proportion to the inevitable increase of that importance: and very shortly, it was formally decreed that the imposition of taxes, of every kind, should be in future only by and with the joint consent of the Lords and Commons in Parliament assembled.

The constitution then rapidly approached the perfection of which it was capable, as applying to the limited wants of a nation whose moral cultivation was of a low order, and who, consequently, acquired as much liberty, perhaps, through these changes as they could well manage or enjoy. Under the sway of the second Edward,

the right of *petitioning*, the dawn of that of *legislating in their own persons*, was more fully ascertained by the practice of the Commons; and, under Edward III., they not only declared that they would acknowledge no laws to which their assent had not been formally obtained, but they commenced the exercise of that important privilege, the privilege of impeaching royal ministers. Henry IV. beheld them insisting upon the wisest conditions of their recognising his authority, and even withholding their subsidies, until answers to their petitions had been granted. From that time, the commencement of every reign was generally made the occasion of procuring for the Commons some additions to their eminence in the state, and some accessions to the general liberty of the people. And yet, strange as it may appear, freedom retrograded after the tranquil settlement of Henry VII., at the close of the long rivalry between the houses of York and Lancaster. How this occurred must be now explained.

Civil commotions, if of no long continuance, may be favourable to the march of liberty, by exciting those healthy collisions of ideas on political subjects, by which its spirit is most effectually generated. But, when intestine conflicts are protracted, the opposite rancours of men's minds arising at their pitch, at last produce such universally distressful consequences, that the very name of opposition to the authority in the arms of which the State has ultimately settled, becomes hateful to be contemplated; and the power thus finally gaining the ascendant may, for a time, govern at will, provided it secures the general repose. Such was the state of England throughout the reigns of Henry VII. and VIII. Edward VI. Mary, and Elizabeth, though, during the three last mentioned, a secret foe to single unchecked rule or misrule (for it was either, according to the personal disposition and talents of the ruling power) was growing in the breasts of the people;—its name was MENTAL ILLUMINATION; and it had a threefold parentage—the *Reformation*, *Printing*, and *Commerce*. By the united agency of these, all, to use a familiar expression, became *agog* throughout the nation. Elizabeth perceived, though she did not fully comprehend, the

universal stir; but she had the sagacity to give it a direction, and its fruits beneath her sway were, emulation in the pursuit of learning, ardour in commercial enterprises, and chivalrous devotedness to her service, and to that of the country. The accession of a new family to the throne, in the person of James, seems first to have diverted the general mind to political subjects, and especially to endeavours to settle the just boundaries of kingly prerogative. But all opinions formed on such subjects were purely speculative, until James, by descending into the popular arena and combating the doctrines newly broached, by royal sophisms and literary pedantry, rendered their operation practical. He stoutly contended that the authority of kings was not of a nature to be discussed or questioned; that the liberties for which the people argued, and perceived that they had somehow lost, had been mere emanations of the sovereign grace of his predecessors, and might be regranted and recalled at pleasure; that his own right, of course, was divine, and the birthright and inheritance contended for by the people—unlimited subjection to his will. Such dogmas were instantaneously rejected by nearly all who heard them; and a sentiment of irreverence, not unmingled with contempt, for the monarch who had thus weakly betrayed both his vanity and his arbitrary principles, became widely prevalent.

Under a combination of circumstances so ill-boding to any monarch but one of the strongest mind and the most liberal character, did Charles I. enter upon the exercise of the sovereign authority. He was no man for his times. On the contrary, prejudices in favour of that piece of royal childishness, *divine right*, were in him more hereditary than his crown; and he had no sympathy with, for he could not understand, the just requirements of the people. After being many times assembled and dismissed by him, in the most capricious manner, the Commons at length looked round on the nation and on each other, with the heartfelt assurance of an undefined, but irrepressible expansion of power and will in the bosoms of all. In one auspicious moment, they became conscious of their whole strength. They saw that they united zeal and capacity sufficient for the

working out the restoration of their liberties by their own efforts; they no longer required the intervention of a band of nobles to shield them from the rays of majesty, when approaching its sanctuary, and requiring its compliance with their just demands; they were convinced that changes of the most important nature HAD taken place in the constitution, in the great body of the people, in themselves; and they determined that what had been *wrong* in those changes should be made *right*. In achieving this, they went much too far, and committed many errors both of passion and of judgment. They made a martyr of a king, who was worthy only of deposition and reduction to private life. They set up a *democracy*—for a time, almost an *anarchy*—when they should have aimed only at re-establishing a *monarchy of counterpoises*. The result was, the forfeiture of all for which they had contended. The universal desire again became for *repose*—for repose, at any rate, though again accompanied with despotism. With despotism it came; and both continued until, wisdom growing with years, a *monarchy of counterpoises* was at length firmly founded, on the forced abdication of James II. and has flourished, with little alteration, since that period.

ENGLAND, OR PROPHETIC FRAGMENTS.

PART II.*

THUS sang the boding Muse in years gone by,
When the gay colours of that orient sky
Whose gleam first stirred her lyre's unpractised chords,
And woke responsive melody of words,
Sudden withdrew their soft inspiring light,
And storms and darkness gather'd on her sight.
But not like that—the famed Memnonian spell
On which the spirit of the sun-rise fell,

* Written about the year 1825–6.

Vocal to it, then silent as before,
The harp which touch'd can never slumber more :
Yet oh how changed its strain from that it gave of yore!
For fearful omens and distemper'd dreams
Succeeding quickly to the morning beams,
Had jarred their music,—and a wild lament
For England's woes from every string was sent.
Would the prophetic voice indeed were vain!
That dancing Mirth might take her lute again!
Or doth the dreaded horoscope of ill
My country's destinies o'ershadow still?
Why else this sickening Hope, this grim suspense,
This painful winding up of every sense
Almost to agony?—In every place
Men gazing on each other, as to trace
The doubtful issue of some great event,
The hidden meaning of some dire portent?—
But whence these yet unsatisfied alarms!
No hostile fields have roused Britannia's arms,
Since Europe saw Fame, Conquest, Empire too,
Gaul's modern Cæsar, fail on Waterloo;
The Autocrat of Russia's arctic reign
Reposing on the flowery banks of Seine;
Where banded kings o'erturn'd a despot throne.
Then on its ruins strove to fix their own:
The threefold cord of tyranny to draw,
And make the monarch's will the people's law.
Too deep herself might England intermix
With those insidious, courtly politics;
And, through her rulers, scarce escape the shame
To sanction councils sacred but in name!*
Yes, martial fever and the lust of power
Were brethren ever; and their baleful hour
Has in our sky too oft ascendant been,
That their conjunction should be harmless seen.
To trace the fate of kingdoms to its source
Chaldean seers might watch the heavenly course;
And nightly by Euphrates' ancient stream,
Of star-built mansions frame their splendid dream:

* Alluding to the misnamed "Holy Alliance," concluded September 1815.

Their fancied art might good or ill divine
As phases turn, and planets set or shine ;
But nought which their astrology could tell
Might solve th' instructive problem half so well
As *Virtue's* ordinances kept or changed,
And Nature's *moral* harmony deranged.*
Where Flattery licks the footstool of a throne,
And deems that sovereigns for themselves alone
Are placed on high—that millions may obey,
And bend in worship to the gilded clay,—
If jealousy, caprice, or hate prevail,
The life of man is nothing in the scale ;
But War's fierce myrmidons let loose at will
Their passions glut, and laugh at human ill.
There, Waste consumes in one mad hour's excess
What, wisely stored, might starving thousands bless ;
Intrigue and servile Art applauded tread,
And unabash'd Corruption rears her head ;
Dims with her breath the lustre of a crown,
Then sends the poisonous exhalation down
Thro' all the body of the social state,
With subtile flow each vein to penetrate :
From limb to limb with rapid course to pass,
Till one dark taint envelopes all the mass.
Conscience—that magnet of a noble soul,
No longer vibrates to her truthful pole,—
The pension'd courtier blushes not to wear
The splendour wrung from Industry and Care ;
The patriot's eloquence is tipped with gold,
And minds to moral slavery are sold :
Whilst men deem'd true before, their faith pollute,
And, for a bribe, bid Honesty be mute.
Party, not *principle*, the watchword now,
Suspicion's mark is on the statesman's brow ;
And those by every high, pure thought possessed,
By common fame are mingled with the rest.
Men once deceived—their Paradise laid waste,
Its promised fruit turn'd ashes to their taste,—

* "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and show thee those things that shall come to pass."—(Isaiah xlvii. 13.)

Not wisely deeming whence the Falsehood came,
Think Honour, Truth, and Virtue, but a name.
While e'en this doubting of their genuine worth
Bids fair to drive them from the suffering earth.
* * * * * * * *

MIRIAM.

REVIEW.

The Old Paths. A Discourse Preached in the Meeting-House of the First Presbyterian Congregation, Belfast; on Sunday, the 2d of July 1843*; being the day after the Two Hundredth Anniversary of the Meeting of the Assembly of Divines at Westminster. By J. Scott Porter, one of the Pastors of the Congregation. R. F. Ward, and J. Hodgson, Belfast; J. Green,* 121 *Newgate Street, London.*

The Scripturality and Consistency of the Westminster Confession of Faith carefully examined, by comparing several Propositions of the Confession with the Scripture Proofs adduced to support them by the Westminster Assembly: with Reasons for not acquiescing in Established Systems of Theology. By William Emerson. Greer, and Gowdy, Belfast; Clokey, Dublin; J. Mardon, London.

IN these productions there may be said to be contained both an *a priori* and *a fortiori* argument against the creed contained in the Westminster Confession and the Larger and Shorter Catechism. They have been both suggested by the recurrence of the anniversary of the celebrated Assembly which drew up these formulas. It is well, while the public journals teemed with accounts of a commemoratory meeting, where the most exaggerated panegyric was heaped upon these worthy men, that some notice, in a calm and impartial spirit, should be taken at the same time of the subject, and their claims on our admiration fairly considered. That this has been done by Mr Porter, in his very clear, candid, and able Sermon, a perusal of it will convince

the least friendly reader. After some general introductory remarks, he proceeds to state the divisions of his subject. These are, 1st, On the Historical Circumstances; 2d, On the Authors; 3d, On the Reception and Claims of the Creed. In the first division he recites the circumstances which led to the Divines being summoned, with the reasons for doing so. This was simply with the view of having their advice (their "humble" advice, as the Divines themselves express it), and not of drawing up a creed which should be binding on the conscience of others,—he shows that of all the supposable periods, that during which this Confession was drawn up, was the least favourable for doing so in an effective manner, from the troubles and confusion, passion and hatreds, which prevailed; that the Assembly, being appointed merely by the majority of the Houses of Parliament (a Parliament, too, much diminished in numbers by the secession of the Royalists and moderate politicians), neither could, nor did, pretend to be a representative body; and that such a meeting, where the Episcopalians were entirely unrepresented, the Independents had only six or seven members, the Arminians ("although they certainly constituted fully one-half both of the people and clergy of England at that period") had two, and where five ministers and three ruling elders from Scotland were present, "who constantly threw the weight of their votes into the scale of Presbyterianism, and of what, in those days, was nearly synonymous with Presbyterianism, Calvinism, and intolerance—was not one whose opinion can have any further weight than that which its correctness entitles it to (which can only be judged of by careful examination), and is not even entitled to the consideration which might have been attached to it if regarded as the exponent of religious belief at the time. This section is thus summed up:—

"From these facts, it is manifest that the Westminster Assembly was what we should now call a packed meeting; it was crammed with the advocates of one side, with no more of the adherents of any other party, than were barely sufficient to give the semblance of free discussion. From the first it must have been clearly

foreseen, and, no doubt from the first it must have been intended by those who called the meeting, that every question should be decided in the Calvinistic sense, and that no opposite doctrine should for one moment have the slightest chance of prevailing. It is absurd, therefore, and preposterous to insist—as has sometimes been done—on the unanimity of the large majority of these Divines, as entitling their judgment to great influence. Consent is indeed worthy of our notice, when it is the result of argument, free discussion, and persuasion. If they had been promiscuously chosen from a variety of conflicting sects and parties, holding discordant sentiments upon religion,—and if after mutual conference, they had all, or nearly all, become rigid Calvinists, and agreed to a Calvinistic creed,—then, I grant, their consent would have been a very remarkable and interesting circumstance. But there was nothing like this in the case. I cannot find that a single convert was made during the whole course of their debates. The majority were sent into the Assembly because it was known beforehand that they would agree to no creed but one that was strongly and sternly Calvinistic, and they did what was expected of them. That they agreed in such a creed, and that they were nearly unanimous in favour of its doctrinal articles, need not excite our surprise: had they agreed in anything essentially different, it would have been very extraordinary. Under such circumstances, to build an argument upon their consent, is perfectly childish."

Mr Porter then passes on to the authors of the Confession and Catechism. This division is very interesting, and marked peculiarly by that tone of candour which is observable throughout. Would space permit, we would willingly transfer it entire to our pages. In pronouncing on the attainments of the members of the Assembly, he takes a middle course, neither agreeing in the contemptuous treatment they have received from such of their contemporaries as disagreed with them, nor adopting the extravagant praises heaped upon them by their friends. He considers that "there were some names in their list, equal to any which that age exhibits to us in English theology;" but, at the same time,

states, that Dr Lightfoot, the most learned of their number, though, what is termed Erastian in his principles, " appears to have been very often left in the minority; for no member of the Assembly protested so frequently against the decisions of the meeting." One circumstance related, however, speaks volumes as to the general erudition of the members. The celebrated Selden, a lay member, seems to have puzzled his clerical colleagues sadly. Whitelock states—" Sometimes when the Divines had cited a text to prove their assertion, he would tell them, '*Perhaps in your little pocket Bibles with gilt leaves,*' (which they would often pull out and read), *the translation may be thus; but the Greek and Hebrew signifies thus and thus;*' so confuting them in their own learning." " This," Mr Porter drily adds, " may have been very useful to the Divines; but it may be doubted whether their gratitude to Mr Selden would be equal to the benefit received at his hands." The passage which follows we cannot forbear quoting:—

" While, however, we allow to the Assembly the honour of containing within it some men of learning and character, not surpassed by any of their contemporaries, we must remember that there were others then in England, equal to any of them in scholarship, superior to most of them in those mental habits which are required for the investigation of truth, who were sedulously excluded from the conclave, though capable of enlightening its members upon almost every subject that came under their notice. Jeremy Taylor was not in the Assembly, but was lying concealed in retirement, enjoying, by the influence of some who loved his virtues, an exemption by connivance from the persecution to which he was liable, on account of his continuing to use the Book of Common Prayer, at a time when the reading of it was forbidden even in family worship; and was meditating " *The Liberty of Prophesying,*" which has so often put to flight the arguments of the exclusionist and the bigot. Chillingworth, the illustrious defender of the Reformation, the author of that great work, " *The Religion of Protestants a Safe Way to Salvation,*" was not among them; but was with the

other Royalists besieged by the forces of the Parliament in the Castle of Arundel, and when it was yielded up, was kept a prisoner in the Town of Chichester till he died. And when he died, Cheynel, one of the members of this Assembly, pronounced over his remains a virulent invective by way of funeral oration, and concluded his harangue by throwing into the grave that illustrious work, calling it a "cursed book," and commanding it to rot with its author in the place of corruption!* Baxter was not among them, though he was a Presbyterian like themselves, yet opposed to their narrow views of theological doctrine, and an advocate for the most comprehensive principles of church union, consistent with a nominal adherence to human standards of authority.† John Milton was not in that Assembly, but was engaged in the obscure toils of a laborious profession, only occasionally sending forth his tracts—then disregarded, now immortal,‡—in opposition to the exclusive

* "The Doctor would have reasoned him out of some of his principles but could not prevail; and therefore at his interment, after a reflecting speech upon his character, threw his book, entitled 'The Religion of Protestants a Safe Way to Salvation,' into the grave, saying, 'Get thee gone, thou cursed book, which has seduced so many precious souls!—earth to earth, dust to dust!—get thee into the place of rottenness, that thou mayest rot with thy author and see corruption!'"—*See Neale*, vol. iii. page 83. Cheynel also published a pamphlet entitled '*Chillingworthi Norissima*, or the Sickness, Heresy, Death and Burial of William Chillingworth,' which Bishop Warburton calls 'a villanous book:' yet it appears this very man had engaged a physician to attend Chillingworth, and had exerted himself to promote his comfort while in sickness and confinement; whence we have reason to suppose that his natural feelings were humane, but soured and embittered by his religious creed."

† "He," (Baxter) "proposed to a Committee of the Westminster Divines, the offering to the Parliament the Creed, the Lord's Prayer, and the Ten Commandments, as the essentials or fundamentals of Christianity, containing all that is necessary to salvation. When they objected that this might be subscribed by a Papist or a Socinian, his answer was, that it was so much the better, and the fitter to be matter of concord." *Calamy's Abridgment of the Life of Baxter*, 8vo, 1713; p. 121.

‡ "Among the chief of these may be placed 'Areopagitica, or Speech for the Liberty of Unlicensed Printing,' published in 1644. See also "Milton's Treatise on Civil Power in Ecclesiastical Causes, showing that it is not Lawful for any Power on

spirit of the times; and planning that illustrious "*Treatise on the Christian Doctrine*," which is, beyond a doubt, the most wonderful theological work of that age. John Biddle, not less learned, far more bold and zealous than his great contemporary, was lingering in a prison into which he had been cast for his heterodox opinions, and was now and then brought to the bar of this very Assembly to be railed at as the vilest of criminals, by men whom he was qualified to instruct no less in the simple truths than in the mild spirit of the religion of Jesus Christ." *

Mr Porter then briefly glances at the improvements which have been made since that time in every department of human knowledge, the new light thrown on the texts of Scripture, the improved modes of interpre-

Earth to compel in Matters of Religion;' and his 'Treatise on True Religion, Heresy, Schism, Toleration,' &c. The last essay was not printed till 1673, the year before the author's death; and the 'Treatise on the Christian Doctrine,' was not published till one hundred and fifty years afterwards."

* "So far as I am at present aware, Mr Biddle was the first person who wrote against the doctrine of the Trinity, in the English language; he was undoubtedly the first who gathered a worshipping society, the devotions of which were conducted on Unitarian principles. For writing a small tract against the deity of the Holy Spirit, which was circulated in MS. by a friend to whom it had been shewn, he was imprisoned in 1645—brought before the Parliament—by them referred to the Westminster Divines, and between them kept in confinement for upwards of six years, without any decision upon his case. He then printed the tract and some other pieces, and although his case seemed desperate, he was saved from destruction by the Revolution of 1651, Cromwell having then dissolved the Long Parliament, and published an Act of General Amnesty. About four years afterwards, having continued to write and preach in defence of his views, Mr Biddle was again seized and indicted on a capital charge under an inhuman and persecuting statute enacted by the late Presbyterian Parliament, on the 2d of May 1648. Cromwell again saved his life from his enemies, but banished him to the bleak Scilly Isles. There he remained for nearly three years, when he was again released. After the Restoration, he was once more apprehended, and sentenced to pay a fine of £100; being unable to pay the money he remained in prison, where from the filth and stench of the place he caught a disease which brought his life to a close on the 22d of September 1662, in the forty-seventh year of his age.—England has produced few greater or better men."

tation, and the different manner in which various important passages of Scripture are now viewed after controversies innumerable on the subject, all proving, that whatever may have been the talents and acquirements of these men in their own day, they were utterly unfitted for composing a creed for other ages, even allowing that this was proper in itself.

In the third division, on the Reception and Claims of the Creed, Mr Porter notices the different bodies, who, styling themselves *orthodox*, have adopted the "humble advice" to Parliament of the Westminster Divines as authoritative standards. He argues with much force against its adaptation for such a purpose, shewing that even their greatest admirers, had they *now* to draw up such a creed, would exclude some articles which the objects of their admiration deemed of consummate importance, alter others, and greatly modify and soften down many more. This naturally leads him to allude to the late "disruption"* in the Church of Scotland, where a large body of men, who had, without scruple, some of them, not many months previously, subscribed the Confession, in direct opposition to an important chapter on the duties and powers of the civil magistrate, set that authority at defiance by separating from a church constituted and supported by the civil power. At the same time, in a note on this passage, he records his "earnest approval of the disinterested zeal" shewn by these men in the sacrifice for conscience they have made. In this approval all must concur who view with interest the acts of their fellow-men; though, we cannot help thinking, that the merit of the sacrifice would have been greatly enhanced had it been unaccompanied with less self-gratulation, and a less obtrusive style of self-laudation. It will rather surprise those who may have only a very general acquaintance with the proceedings of the Westminster Assembly, to learn, that not only did the majority of those who drew up their much-bepraised productions never

* By the way, all former separations from the Establishment have been content with the humble designation of a "secession." But this is quite in keeping with the usual modesty of that party which arrogates to itself the title of "*The* Free Church of Scotland."

intend that subscription to them should be demanded of any one; but that a proposal being made by *the Scottish Commissioners*, "that all the members of the Assembly should be called on to subscribe the Answers to the Shorter Catechism" (which now-a-days children but little beyond a state of infancy are taught to repeat, and are expected to understand and believe), "*the proposal was rejected* after a debate, in which a considerable number shewed that this would be *a most unwarranted imposition.*" If example be better than precept, then the sooner all Christians follow the former and reject the latter, the better and true homage will be paid to the memory of the Divines. After rapidly enumerating the various bodies who, in the exercise of their Christian liberty, have found the subscription of human formulas to be not only an "unwarrantable" but an intolerable "imposition," the author concludes, what we trust the reader will agree with us, even from the short abstract of it we have given, in considering to be a highly instructive and eloquent discourse, by some practical suggestions, urged with all his usual earnestness, and, we may be permitted to say, more than his accustomed force and power. Need we add, that we most cordially recommend it to all who feel an interest in every thing which tends, in the proper spirit, to uproot error, and advance the great cause of enlightened and practical Christianity.

After having devoted so much space to the sermon, we must take a shorter notice of the little treatise whose title we have prefixed. This fortunately is of less consequence, from the nature of the subject of which it treats. The arguments against the Scripturality of the doctrines contained in the Westminster Confession, have often before been ably handled. The chief merit of this publication consists in its giving in a condensed, yet explicit form, what an inquirer on the subject would otherwise have to seek for from various sources; and this is done in such a manner as will go far to make further research unnecessary. The ability with which the texts brought forward by the divines are wrested from, and even turned against their argument, as well as the aptness with which texts bearing more fully upon and

against their opinions are brought forward, are worthy of all praise. The peculiarity of this pamphlet in our eyes, considered as a popular production, consists in the manner in which it destroys a very prevalent but erroneous impression. It is, we have reason to know, a very general belief, even among those who utterly disregard it as an authority, that, whatever may be thought of the grounds from which the reasonings contained in this redoubted Confession proceed, or of the character of the conclusions to which they lead us, yet that it possessed a merit so great in its consistency, if not with reason and facts, still with itself, as to entitle it to be considered as a very extraordinary work. This idea Mr Emerson has completely dissipated; at least, we cannot conceive how any one who gives the pamphlet a careful perusal could longer entertain it. He has produced a number of the most glaring inconsistencies, not only between various lines of argument, but between both the positions assumed and the conclusions arrived at. It is on this account that we recommend it, even to a Unitarian reader, though it is on the minds of others it will produce the most beneficial effect. We earnestly and confidently hope that it may be the means of convincing many who examine very little into these matters, how very inconsiderable are the claims of the Confession of Faith on their reverence and confidence; that it will in due time share the fate of all merely human creeds; and that this Assembly, if judged of by its workmanship, is not, in any respect, as the commemorators of its anniversary would fain have us believe, an exception to the judgment it passed on *its* predecessors, that "all Synods and Councils since the Apostles' times, whether general or particular may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both."

The Faith, as held in the Unitarian Churches. By William Mountford, M. A. Second Thousand. London, John Green.

This short statement, extending only to twelve pages, professes to be a reply to the question, "Unitarianism;

what is it?" To say that more has been done for the subject than the limits would allow us to expect, while it would be enough of praise in ordinary circumstances, is not half what this simple, comprehensive, and earnest little tract is entitled to. Short as the space is to which the author has confined himself, not only has he treated of the usual topics which such a question naturally suggests, but he has introduced others which are not so frequently found in larger treatises on the subject. For instance, one of his longest paragraphs is devoted to the proposition, "a man is justified by faith," which he places in what we believe to be its true Scriptural light. This and kindred doctrines have been so grievously perverted, scriptural phraseology has been so misunderstood and misapplied, by those who dwell so exclusively on what *they* call faith, and who, in consequence, style themselves "orthodox," and "evangelical," that Unitarians are too apt to overlook the fact that, while we cannot employ such language, or countenance such exaggerations, still that, in the Scriptural and rational sense, our principles recognize and enforce the necessity for and power of faith. Mr Mountford has performed his duty well, in another respect. All his statements are eminently affirmative; and the man who can rise from the perusal of these pages with the impression that distinctive Unitarianism is therefore a negative religion, must attach ideas to these relative terms which we cannot in any measure comprehend. We fain hope that this tract will have a circulation equal in extent to its merits, and that the earnest spirit of its author may not only find a response in awakened zeal and energy in our own churches, but that it may stir up a spirit of inquiry both among those who, believing nothing, hope for nothing, and among the adherents of that faith whose tendency is therein so fearlessly yet tenderly reprobated. The following extract will, we think, justify the opinion we have expressed, and perhaps induce our readers to become acquainted with the tract itself, and to aid in its circulation among others.

"'The Faith which was once delivered unto the Saints' is the true faith, and all others however old or common are false. Scripture is the standard of doc-

trine. Scriptural expressions are safest. Martin Luther says 'it is better to call Almighty God, God, than Trinity.' The words Trinity, Man-God, God-Man, Triune God, never ought to be used in Christian Churches, for they are never used in the Christian Scriptures; they never ought to be heard from Christian preachers, for they are never heard, either from the Lord Jesus, or from his Apostles. Scriptural doctrines do not require un-Scriptural terms; do not you employ them. You do it at your peril.

"Every believer must strive for the purest form of Christian faith. Undoubtedly, sincere believers of every creed will meet together before God's face, in glory everlasting. But to hold to this belief or that creed merely because your father did, who perhaps believed it only because your grandfather did, is to launch into the ocean of eternity, without caring, whether the vessel may not be already half foundered. Do you say 'God help me then?' God will not help you: whilst you are indifferent to the Gospel, his most blessed help.

"Sincere disciples of all churches will be saved. But to hold a doctrine careless of its truth, or whether a better faith may not be had, is to hold it superstitiously, or else with shameless irreverence towards God. To believe one doctrine and to profess another for fashion, is to worship Mammon and not God; and is to enter the kingdom of hell, saying 'Lord, Lord,' the while. Vast numbers have just that interest in religion, to make it condemn them the more dreadfully.

"Let zeal be strong; but remember that bigotry is sin, and not zeal. Dislike a fellow-Christian for differing from you; hurt him, in any way for it; and you hurt yourself more. You become a child of hell, by that very arrogance with which you fight for heaven.

"The most truly religious spirit is that which is most fervent towards God, most charitable towards man, and strictest with one's own self. Give thy whole soul to such a faith. For such a faith makes the spare minutes of thy life more precious and more solemn than even the dying moments of the Gentiles were. Oh for a strong belief! Oh for a manly avowal!

Oh for a life and death, worthy of 'the faith, which was once delivered unto the saints.'"

Lives of Eminent Unitarians. By the Rev. W. Turner junior, M.A. Vol. II. London, J. Green, and J. Mardon. Pp. 452.

In our volume for 1841, p. 30–32, we had the pleasure of noticing the portion of this interesting biography then published, by the British and Foreign Unitarian Association, and of recording at the same time our thankfulness to its Committee for the projection of such a work, and to Mr Turner, for the admirable manner in which he had executed the labour committed to him. We now congratulate the friends of pure and undefiled religion on the publication of this continuation of the catalogue of worthies, who have done honour to the Unitarian name. It is a volume full of interest, rich in manifestations of the power of our holy faith to sustain the mind and heart amidst worldly sacrifice and personal affliction, showing the moral courage which it prompts and strengthens, when its principles of piety and benevolence are embraced in all their vitality, and illustrating, by various facts in connection with the history of the sufferers for conscience sake, which are detailed, the beautiful and satisfactory manner in which the inward peace enjoyed by the faithful servant of Christ, the true worshipper of the God and Father of all, much more than compensates for the scorn of the worldling, or the loss of earthly station. The worthies whose biography was given in the former volume had in general been educated among Dissenters; those who are chiefly enumerated in the present volume were brought up in the Church of England. All of them, from their high talents and unblemished character, possessed the fair prospect of occupying its lucrative stations; and some among the number, aided by worldly influence, might, in all probability, have risen to the highest honours which a richly-endowed and State-patronized Church had to bestow. All these, and numberless other temptations to tamper with conscience, and conceal the truths of God, they nobly resisted, resigning their benefices,

casting themselves and their families on the cold world, in obedience to the dictates of Christian duty. Ever honoured be their memories! The individuals whose characters, and sufferings, and labours, are delineated, are William Robertson, Theophilus Lindsey, John Jebb, Edward Evanson, Robert Tyrwhitt, Paul Henry Maty, John Disney, Thomas Fyshe Palmer, Gilbert Wakefield, and William Frend. Their histories ought to be read by all who value rectitude and goodness, ardent piety, indefatigable benevolence, faithful adherence to that which the individual deems right and true. The knowledge of the sacrifices made by this illustrious band, and the efforts they put forth in behalf of the rights of individual thought, and for the establishment of civil as well as religious liberty, should be widely diffused. Men of every denomination to whom honesty and moral excellence are dear, could not fail to esteem such characters as these; and those who rejoice in the belief of the holy and benevolent faith which animated and consoled them, would necessarily be induced not alone to honour, but to strive to imitate the devotedness to the best and holiest interests of their race, by which these upright and noble-minded individuals were characterised. The volume is appropriately closed by memoirs of Samuel Bourn, William Turner, Richard Price, and Joseph Priestley, men like-minded with those previously named; and though educated under other and widely different circumstances, arriving by earnest inquiry at the conviction of the truth of similar principles, and devoting themselves, heart and soul, to their dissemination and practice.

Few are the volumes that will prove more profitable to the reader. Heartily do we thank Mr Turner for his valuable work. The judgment and discrimination, candour and right appreciation of difficulties, in pourtraying the lives of those whose biography he has drawn up, which are evinced throughout this volume, are deserving the highest commendation. It is a book which has refreshed our hearts, cheering them with renewed hopes of the final triumph of the truth in Christ Jesus, notwithstanding the fearful derelictions from that which is privately acknowledged to be right, on the part of

very many who publicly bow themselves in the Temple of Rimmon, scarcely troubling themselves secretly to whisper, "The Lord pardon thy servants in this thing."

Our unalloyed satisfaction in the perusal of this volume has met with but a single interruption. In p. 335, Mr Turner, in speaking of the doctrine of destruction, expresses himself as "even disposed to think that the opposite doctrine," *eternal torments*, "is capable of being modified, and has been actually modified, by some of its most enlightened advocates, in such a manner as to be *fully reconcileable to the most rational and Scriptural views of the Divine justice and mercy.*" To our minds, this appears a most extraordinary assertion, nor can we see the slightest possibility of its being verified.

MONTHLY RECORD.

December 1. 1843.

Various circumstances have hitherto prevented the notice in our pages of the deaths of the three following highly esteemed and truly enlightened and excellent individuals, whose decease has deprived, not alone our denomination, but the Christian world, of ornaments and benefactors. Their memories are embalmed in the grateful recollection of thousands, and their works remain to enlighten, console, improve, purify, and bless numbers who personally were unacquainted with their authors.

The Rev. W. P. Greenwood, D. D., Minister of King's Chapel, Boston, United States, whose health had long been in a very precarious state, died last July. His sermons to Children, Lives of the Apostles, and sermons on Consolations, in addition to various other publications, have long familiarised his name to the Unitarians of Great Britain, as well as amongst his own countrymen.

The Rev. Henry Acton, one of the ministers of George's Meeting, Exeter, died after a few days illness, on the 22d August. He presided at the Taunton Conference in July, and was chosen to draw up the letter to the churches for the meeting of the next year. His Vindication of the Divine Unity, in reply to the lectures of the Rev. D. Bagot, is an enduring monument of his scriptural knowledge, mental acuteness, and powerful moral appreciation of the

beauty and excellence of gospel truth. His other publications do no lesss credit to his discriminating judgment and Christian fidelity.

The Rev. Henry Ware junior, D.D., died at Cambridge, Massachusets, September 22. For many years in a delicate state of health, he yet laboured for the highest moral and spiritual interests of his race, whenever and wherever it was possible for him to do good. His sermons on the Offices of Christ, and the work on the Formation of the Christian character, are happily within the reach of all, and should be procured, and read and thought on by all who value the pure truths of the gospel, and would make these truths the guides of their conduct, and the motives to Christian culture and excellence.

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